Oneirosophy

Triumphant George

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TriumphantGeorge , 2025

«**Just *decide*.**

Decide to be totally relaxed. Decide to feel calm. Decide to win at the game. Decide to meet that person you've dreamed of. Decide to be rich. **Decide to triumph.**

Because in this subjective idealistic reality, where the dream is you, what else is there to do?»

Introduction: “What does a dream look like from the outside?” by mrtdythnystrdy

Not sure if an insight per se, but some visualization of what a dream looks like from the outside; outside of space-time (or the illusion of it). So we have this mind/imagination, with infinite potential. It is knowing itself (knowing = noun). Wholeness. Love/peace/joy/happiness are expressions of it, as they are expressions of wholeness (think about it - love/peace/joy/happiness are not expressions of lack).

So, we've got this knowing/mind/Presence that exists nowhere, no place, no time. It has no dimensions; it's just an abstract massless/dimensionless/infinite/indivisible presence. Where, place, and time, appear in it (but those are concepts anyway). Everything appearing at all appears within it. (Thoughts are appearances, too.) It is nameless, yet we name it God. (Yet again, by naming it, we objectify it; imply it external to ourselves/This.)

And this presence has a dream. Infinite potential; it can dream itself as anything; the dream can take any possible shape/form.

So any awareness - of anything - any consciousness - is That dreaming. Yet, as in any dream, the dreamer is the entirety of it; there is no part that is not the dreamer. But, since the dreamer is the entirety of it, whatever they conclude is true (if the dreamer has dreamt up the ability to "conclude truth") will appear as true. Time can only be an illusion, space can only be an illusion, distance, difficulty, identity, et al: every single piece of the dream is an illusion. **The dreamer - consciousness - is unlimited.** That means - any method to "do" anything is a placebo. Any belief is arbitrary. Beliefs about belief are arbitrary. Beliefs are concepts within the dream, nothing more. They give structure to that which has no structure. Everything is happening - automatically - to reflect the world that exists "within the mind" of the dreamer. What they know.

If one thinks they need to figure out "how," they have the experience/thoughts of that. If they think they don't, they have the experience of that. If they think they're being blocked, they are. If they don't, they aren't. If they believe external forces have an impact, they do. If they don't, they don't. If they think something about "another person," it seems/appears true. If they think something else, that seems/appears true. If they think their health/healing is based on external factors, it appears that way. If they believe their health is a given / divine right, it is. If they think they are forgetful, they seem forgetful. If they think they have a good memory, they have a good memory. If their joy or happiness is conditional on some external experience or object being received, it is. If they think it's not, it's not. If we think we have to imagine perfectly to achieve xyz, then we do. If we don't, we don't. If we think the past is fixed and can't be changed, it appears that way. If we don't, it is changeable. If we believe what we read or hear, then what we read or hear seems true; is experienced as true. If we don't believe what we read or hear, then it doesn't. If we think we're royal, we are. If we think we're not, we're not. If we think things should be delivered with a red carpet on a silver platter, they will be. If we think that's impossible and we need to go get them, it will be like that.

"Out there" is a reflection, because it reflects what's going on "in here." What I have "in here" - of which only I am the cause - appears "out there." Whatever I want in here - I appear not to have out there. Although, in truth there is no "out there;" it is all within Me; it is all Me; My projection/reflection. (If the definition of "I" is mistakenly associated with the body/identity, then this will seem difficult to reconcile. But "I" Am Everything; My Imagination.)

And if the dreamer - God/Presence - dreams a dream where they aren't aware of their true identity as the dreamer (i.e. they enter the dream blank, are conditioned, then identify with what they've been told they are / the dream is), then they're asleep to the fact of dreaming. And all the evidence will be provided in terms of experience and thoughts, because they can only experience their concept of themselves / of "what is" - according to them. **The contents of their consciousness.** And just like a dream at night, by not knowing it's a dream (for whatever reason), the consciousness dreaming the dream listens to the dream as if it's true. Even though they're never Knowing anything other than themselves at that moment. They have the experience of seeking in the world they unknowingly create - a world that is them - based on rules that they are making up, that are self-reinforcing if they don't know it.

The very activity of dreaming itself is imagining. Although it is a "direct imagining," where the imagined becomes experienced. This - "You" "reading this" - right now - Is Imagining. You are imagining yourself as a human, with a past, in a body, in the year 2022, on a planet called Earth, reading words in English on a screen (and all the other details/thoughts being experienced this moment). All of This Is Your imagination. Although not in the way that is "colloquially defined." The "human definition" of imagining is creating essentially pictures or scenarios in the mind that aren't "real," or only experienced mentally, not physically. So that would almost be like "pretend imagining." Imagining without the belief that the imagining is anything, or has an effect on anything.

In a dream, the dream is being dreamt; imagined, somehow. And, when becoming lucid, the dream becomes responsive to the thoughts/imagination of the dreamer. Suddenly, the thoughts/imagination of the dream are intuitively understood to be on the same level as the dream itself - even though they were the entire time anyway. Not differing levels, as is commonly thought of in 'this world.' When becoming lucid, all meaning and sense of separation from the dream content evaporates. So, the prior thought content (believed [imagined] character, separation, other people, situations, environment) no longer has validity, meaning, substance, or history, because it was based on false premises. It no longer arises.

"This world" is "taking place" inside of Me, as Me. Just like in a dream; the dream takes place inside the dreamer, even though it looks the opposite. And like a dream, different materials feel different; there are liquids, there are solids, there is air if you think there is. Yet, all of those sensations are just dream-stuff. Vibrations, if you want to call them that.

As the dreamer, there is no "how." Even in a night-time dream, as the dream avatar/character, they don't experience the entirety of everything via their senses; their view is limited. Yet, their imagination is not. Whatever is considered "done" in imagination is done/experienced physically. "How" it's done is a question only an asleep dreamer (i.e. not realizing they're dreaming) would think they need an answer to. "Because I, the dreamer, said so" is the how. The details, irrelevant, are automatically taken care of.

(To reiterate: the dreamer/imaginer isn't the character. We'll call the character "Bob." Bob cannot imagine. A fictional entity cannot do anything. The dreamer imagines a "Bob," and then imagines within the "Bob" framework. It's always the dreamer imagining, never Bob. The only limitations the dreamer can appear to have are the ones they believe Bob to have if they believe they are Bob.)

Imagining, in this sense, is just visiting another truly existing experience (existing because of infinite potential contained within the timeless indivisible eternal awareness that is Now). So if that experience isn't "present" now, it still is very much "real," just being visited or decided upon in mind (with as much or as little detail as

preferred; it'll all be filled in regardless). This is actually how this experience is navigated anyway, even while non-lucid (notice how thoughts predict/anticipate. Those thoughts are imagination. They are imagining. Imagining happens "inside." The results? Outside). It's just that while unaware, there are rules that are believed that narrow the band of experience. Lucid, there are none.

So **My imagination and God's imagination are the same One. Indivisible.** But if God thinks His imagination is only the imagination of a limited, separated human in a world unaffected by it, then God gets to experience that!

It's progressive. It's a (wordy) take on Nonduality.

There's only One (no) thing. It's consciousness, without limitation or boundary. Yet, consciousness can only look inward, as there is nothing outside of itself. So, if it experiences anything, it experiences ... itself. Its concept of itself. Yet, **everything is only made of itself. One substance... itself.**

All boundaries and separation are illusion. That means no depth (no here vs there), no past/future (Now vs then), no separation-based identity (no individual, only Consciousness, whole and complete). Take this as far as "you" can. It's the realization that whatever appears as experience (thought, identity, body, world) is ultimately You, made of You, whatever you believe to be True - Is. However, all decisions / conclusions are made in one place. They aren't made 'outside' of you, there is no 'outside of you.' There is only you. So just like you make a decision to move your hand, the same "intender" that forms that intention moves the entire world, whether you realize it or not.

That is Who you are at your core. You are that big. There are no rules. No experience to go by as a metric. Getting used to the implications of this lets one take things less seriously. If it's just You (not little ego-human-idea you, but Unconditioned Unlimited You), then anything that happens is just like looking in the mirror. If you don't know it's a mirror, you can be shaken. If you know it's a mirror, you chuckle, you move on, you don't need to feed it or be scared. You know it's You, its yours. So you change your reflection, your self-concept, and as that changes, your world changes.

Like a dream. A dream at night, if you realize you're dreaming, you realize, hey I'm doing all of this! EVERYTHING is fake! The location, time, year, people, etc. - they're all my imagination! Yet, you maintain your egoic-identity. You just realize you're God of your dream.

Well, here's the thing. This is a dream, too. Except **you're God.** Full stop. Or awareness, or unlimited consciousness, or whatever you want to call it. When you awake from this dream, while still dreaming or not, you will realize how everything is fake - including your identity as a person/human - and it was just your imagination. **The awareness that experiences All Of This is You.**

So, if you can know that now, before the dream ends, how does your behavior change?

From experience level, decisions can be now 'made' about 'things' that *appear* external to body (because that boundary is imaginary - it doesn't exist) to steer them in preferred directions. Works internally as well; the art "I" "create" is magnitudes greater than before some of these realizations were made. If anything, it gives you some simple logic as to why you can believe in yourself wholly and unconditionally, because You are All There Is. To know, despite any appearance, that things are All Good, and you are the ultimate Interpreter as well as the source. And besides, with that said, you're always "believing in your self" no matter what you believe in.

Because it is all Your Self. It's more of a "oh, I don't have to believe in / give attention to 'that possible self' anymore." Because **I am the source of All. All "selves," all experiences, all.**

All the reasons that you ever held about why you "can't" go flying out the window, as they are just as imaginary as everything else.

Oneirosophy

By Triumphant George

ONEIROSOPHY

- oneiro-: From Ancient Greek ὄνειρος (óneiros, **“dream”**).
- -sophy: From the Latin sophia, from the Ancient Greek σοφίᾱ (sophíā, “high knowledge”: “learning”, **“wisdom”**); compare Sophia.

Oneirosophy means "dream wisdom"

The foundations of Oneirosophy are:

- **Lucidity -** A state similar to gnosis or satori where one regains consciousness of the illusory nature of waking reality, just as one becomes lucid in a dream.
- **Idealism** - All of waking reality is a mental structure, a *dreamed reality*.

Matter is an idea in the mind.

What's it all about?

"It"

One of the most difficult things to grasp when it comes to "jumping" and its associated metaphors, is the change in the concept of what "you" are. Although this isn't *required* in order to make changes, it's probably the most helpful thing to get a handle on for both "jumping" and for just everyday living.

The summary of your situation is this:

- What you truly are is an "open space of awareness" in which experiences arise.
- The experience you are having of being a person in a world is really a *thought about* "being a person in a world".
- It just so happens that this is a very bright, immersive, multi-sensory 3D thought - and we confuse parts of this thought with who we really are, incorrectly.

Experiencing It

There are various methods which can help us to recognise it. What they all have in common is that you stop trying to *thinking about* this situation (that just creates more experiences) and instead *directly sense* the space around you and within you. Meditation is one such method, however as mostly practiced it's a great "settling down" technique but relies upon chance for a glimpse of the background experience. Far better to pursue things directly. For this, we can pursue exploration of our direct experience, by attending to it and/or by choosing to alter it.

Application of the jumping techniques described here can be applied for experimenting with making changes to our experience. Attempting to directly create synchronicity via patterning is a quick way to prove to oneself that your personal world is more malleable and *basic* than you might have assumed.

Understanding It

Reading about theories from science and philosophy relating to "private world" ideas can help provide us with more grounded metaphors.

Reporting It

Another source of inspiration and knowledge can be unusual personal anecdotes - in the form of "glitch in the matrix" or "reality shift" stories, and reports of altered state or NDE experiences. An example of a description of being being open awareness, and a thought becoming immersive and becoming a dominant experience, is this account of meditation into pure awareness.

Excerpts:

> "The best way that I can describe it is that this state was beyond the need for thoughts or senses. Thoughts and senses are things that in my view pertain to consciousness. Where I was, it was a state of pure awareness-beyond consciousness and therefore the need of thoughts or senses."

"It was ... like letting go of something that I was stuck to. It was as if I was a balloon that was tied down and then suddenly released to begin floating. Like I was carrying a heavy weight on my back that was finally lifted. This was the feeling right at the point of entry. What followed was the state that I could never fully describe in words."

"The experience was void and yet all encompassing at the same time. It was a state of demanifestation with the seeming power to remanifest should I choose to introduce thought. It was kind of like this; I wasn't thinking but if I did think, I would become what I was thinking. Therefore, I dared not think about anything because that would have meant that I would have manifested out of total awareness and bliss. Being in this state was beyond bliss, you want to stay there and not do anything to disturb it."

-- *Victor C Other 6247*, NDERF

Being It

This part is easy, because no matter what experience you *appear* to be having right now, you are still that open conscious space. **You cannot *not* be this.**

You might take on the shape of this or that world, but like a pool of water that has become rippled, you are still that water. The added benefit you have over most puddles: **you are a pool with the power to ripple itself!**

Reality-shifting Retrospective

The post below is excerpted from page 15 of the stories section over at Realityshifters.com. I came across it again recently and figured others might find it interesting. It's not strictly dimensional jumping, but it covers the imagination -> reality thing very well from one person's view.

It was one of the first "hmm" stories I came across, after reading an old book on visualization which had also covered the "car parking space" thing mentioned, and it triggered the whole idea of an "ongoing updatable now". Enjoy.

Three Shifts

Nugo, El Dorado Hills, California

These are three shifts that took place just days apart.

- We live next door to a park and we were going to go play base ball with the kids and dog. My husband goes to the bucket to look for the MIT, bat and ball, and ... No bat, my son looked-No bat. I looked-No bat. I walked away and thought to my self "reality shift" and said aloud to myself I can shift this, the bat is there. I told my son to look again. There was the bat under a toy that we had all looked under.
- I was wiping off the counter in the kitchen and there was a bottle of soda on the counter with no lid on it. Looked around for the lid and figured it will show up. Well, it did! Right on top of the soda. My son who was standing next to me said, "That wasn't there before." It was fun to have someone else witness it too.
- Change of season for the clothing and I was looking for this sleeveless top in the closet. Went through each hanger 3 times, dug through all the drawers no shirt. I knew this shirt was there and I really wanted to wear it. I just stopped and laughed pushed back a hanger that I had pushed many times and ah ha! It was there!

About Shifting

I could go on and on about shifts in my life and I subtly knew about them but kind of dismissed them as oh well. All I have to do is Ask, "Parking space in the front please" and wait usually no more than 30 seconds and one always appears. I have been doing this for years unconsciously but now it is a conscious thing. You call it reality shifting but I call it manifesting. Everything we need is there for our asking. Once we understand that this is truly an illusion and it is ours to manipulate and direct through our thoughts many shifts can take place.

This is why the power of imagination is so important and my big soap box is that our children are lacking time to create - i.e. taking all art out of the ciriculum. We are creators and it is through the mind-our creativity that we can manifest our reality. If I was of the conspiracy theory mindset one would think creativity has been slowly squeezed out of our lives because it prevents us from manifesting our given right to all information, all things and allows for others who understand this consciously and unconsciously to control.

If we can think of it, it exists! If we can think of it, it exists. Once we realize this potential - or not even potential, this *truth* - that we have total control over our destiny, then, and only then can we make choices/shifts in how we live. Yikes! Frankly, that is a lot to ask for of most people. People like the idea that someone, something else controls their destiny.

How I Manifest/Shift

It is created with a thought. A very focused clean and clear thought. Then a visual image is formed in the mind clean and clear, then the request is made to the great cosmic goo where all matter is derived, it is brought down through the various frequencies, transformed through the power of the spoken word, and then the knowing, knowing that it is true. A key point is to know that it is *true-already*. Gratitude is always good, then just look to find it. Give thanks when it does appear. Your mother taught you that please and thank you are always good - it applies here too.

Very simple yes, but the knowing part is for some reason is the hardest part to accept. Ninety-nine percent of the time I can request a parking space and get it at once. Ego says, "That was just luck." Reality says, "Just ask and you shall receive, it is all there waiting for you." There is no difference between a bottle cap, parking space, or baseball bat, or 10 million dollars.

It all comes down to whether or not we know that this is what we truly want, and if we are ready to receive it into our lives. A bottle cap has a lot less impact upon our lives than millions of dollars -- but they are all the same energetically. They all originate in a thought and isn't that what everything is?

[...]

> Q: I've often wondered exactly how different manifesting and shifting to another diminsion really differ.

Different metaphors for the same thing really: Changing your experience in a way that's beyond your usual. I suppose the different terms suggest different levels of change, how "reality-breaking" they are.

- "Manifesting" tends to imply smaller changes apparently coming through normal channels. They can be "plausibly explained" but are just a bit unlikely.
- "Shifting" suggests larger changes that you can't really explain away, because they are very hard to explain based on your knowledge of how things were.

Say you lose your wallet somewhere while out shopping (not a great example but let's go with it):

- Manifesting = "a series of coincidences means someone finds it and you get your wallet back". So lucky!
- Shifting = "your wallet materialises on the table, and everyone denies you ever lost it in the first place"

[...]

> Q: I tried this yesterday with a few things, but I have trouble at the point when it comes to "knowing that it's true already". I wanted to do the thought experiment, where you just turn off all your sensoric experience to get aware of what you really are, I simply cant get to the point where I dont feel my limbs anymore or dont hear anything.

On the thought experiment, you are just imagining what it would be like; that's enough to give you the understanding. On knowing it's true - try and view your experience as being a thought *about* a world. Just a very intense one. If you can think of something, it therefore exists, because reality is just a "bright and stable thought". Shifting is then just about letting the current dominant thought fade (detachment and allowing), and having a replacement take root in its place.

Your experience right now is a thought and only exists as a thought; thinking of something means that the something must already exist and that it could become the dominant experience.

> Q: I appreciate the effort you take to answer all these questions you get asked.

Well, the gift that is mobile computing coupled with a love of metaphor mangling means it's not a problem. :-) And it's interesting to try and bring together all the old knowledge into a way anyone can understand, hopefully.

I don't have all the answers of course, and everyone has to prove things to themselves, but I'm always up for sharing my thinking-so-far.

T-Rex Life Invasion

> Q: So really everything? An abstract example: If I can think of a T-Rex, does it mean I could really see a T-Rex outside? Sounds a bit stupid, I know.

Really anything... So if you view everything as a "pattern" or a thought, then the fact that you experience it at all (as a dim sensory image when you contemplate it) means that it truly exists to the same extent as anything else does. There is nothing "behind" your present experience it; it is *only* a bright sensory thought. Therefore absolutely anything could happen. But, you have over time accumulated certain habitual patterns - formatting contexts such as apparent space and time; things you have ingrained which you might call *facts-of-the-world*. This is a good thing, because an unstructured world is no world at all. However, this dictates how much you have to detach in order to have a shift.

For instance, most people don't really want "discontinuities" - i.e. things appearing from nowhere - so what tends to happen is that they appear in a way that is "plausible", albeit massively coincidental. Perhaps they really want a particular object, but rather than it just materialising, it'll be in a place that they maybe didn't quite look hard enough, that there's some vagueness about, or a friend coincidentally calls that evening offering a spare one. You can usually feel your own resistance to stuff. Okay, imagine for a moment a T-Rex appears outside the window. What does that mean for your world? What are the implications? I bet you don't really want them.

But results are always guaranteed: If you intend a T-Rex with commitment, then you *will* find T-Rexes fill your life, in terms of art and television and overheard conversations and dreams and all sorts of oblique ways too, like news of a fossil discovery... Which is where the whole idea of experimenting with creating synchronicity and The Owls Of Eternity came from, to demonstrate to ourselves that it is automatic, almost mechanical, and can be very direct...

Direct Avian Incorporation

Random not-great example of directness. Over the weekend I was listening to an ASC podcast about the making of *Twin Peaks*, slightly daydreaming, and there's a whole conversation about the red room scene and how they created the bird shadow within the spotlight. As the host says "bird" I have an image in my mind which clears and there's a bird outside the window exactly in the centre of my field of vision. Not a great example but what I'm trying to convey is the nature of the experience, that when you're detached your thoughts can get directly incorporated into the thought-image of the moment. You are truly not experiencing a spatially-extended world; there is nothing "happening" except for this current "sensory fact".

Aspects of Extended Persons

> Q: I read yesterday in this forum that we only see other persons as we determine them to be.

We have to be careful with the wording here - we are usually not explicitly specifying other people's traits, they are following "logically" from the pattern of our world we've accumulated to date. When we shift an element of the world, the world stays self-consistent. If you make the world a friendlier place (say), people's personalities will shift to being nicer, but it'll be the "nice aspect of that person". Other times, people might disappear from your life because they don't have the aspect which corresponds to your intention, without them changing so discontinuously that it's beyond what you find acceptable.

The Evil Persons of Doom

> Q: But what is about people that want to hurt us / kill us, I mean it seems that it doesn't matter since we can't really die (according to some posts I read) but why would I allow this?

The main answer is: your world is stupid. By which I mean, it's just a collection of imagery and it doesn't know what images are "good" or "bad". In Biblical parable terms, the world is "unjust", meaning that it doesn't pass judgement upon your requests, it is actually an automatic and mechanical process. So if you have a view that the world is a dangerous place, then that pattern is overlaid onto the world and you will have experiences which correspond to (arise from) that pattern. Or bad people might come from the logical implications of another intention, etc. So you see it's not about "allowing". Like in the bird example, it's simply a case of what you are thinking being superimposed and incorporated into your experience, one pattern on top of another, to make a composite pattern which then unfolds self-consistently.

> Q: It doesn't matter since we can't really die.

The "conscious aware space" that we are is eternal, although all experiences rise and fall. So every moment is a death, in a way, it's just that we can't imagine the *next-moment* that might follow the *last-moment* of this body-pattern. Although we do dream every night, so we should have some clue.

On the whole, I'm still kinda for apparently living a long life in this TG format, I must say. :-)

> Q: But they [people and objects] won't disappear like "poof" from my memory or? For example they would say "Hey I got this new Job in New York I have to move away from germany" and disappear like this.

Yes, there would tend to be a plausible story happening. Not because there *has* to be, but because implicitly that's how you're continuing to pattern the world. The more detached you are, the more rapidly these things

happen - e.g. next day someone calls up and they're leaving in three hours. It works the other way too: a friend you haven't seen in five years emails two hours after, with a great offer.

> Q: So I can only make objects, for example, appear when it's logical (win the lottery and get a car), but can't say I want a car to "spawn" over there?

But remember that **it's *your* logic that counts.** If you come to truly accept (both in terms of possibility and in terms of allowing) that objects can appear and disappear, then it will become "logical" that this can happen too. Do you think you can control the clouds just by deciding to? After all, the clouds are simply in your mind so there's nothing stopping you! If you don't really think you can though, then that means you are thinking you can't - and that thought will be true, in your logical worldview. (If that makes sense.)

There's also the thing that your world might shift right now to a different state and you will have no memory of it. Suddenly your green car is red, but there is no trace of it in the world of it ever having been green. If the entire state shifts including personal memory then it's just "always been that way". But that's not worth worrying about (except that you should always have in mind the idea that you want to remember everything that happens).

The "Realness" of Explanations

As we push for explanations which account for the reports submitted to this subreddit (Glitch_in_the_Matrix), it is natural to try to link them to the current theories of science - specifically, those of physics and quantum mechanics or computing. After all, that is how we go about describing the "observed regularities" of the everyday material world. However, I feel that what often happens is we are hooking an idea onto one of the populist interpretations of QM such as "many worlds", and so on, because it seems to add "the badge of science" to the older explanations in myth or fiction, such as the existence of "other realms", "parallel realities". The QM badge actually obscures things therefore.

The truth is, QM remains an ad hoc mathematical formulation which gives numerical results (it works!) for which there is still no satisfactory understandable description (we don't know what it means!). Even this month's *New Scientist* has yet another article with someone trying a fresh approach based on some new arbitrary axioms. This isn't really physics though, it's philosophy.

There's a good article in this month's *Scientific American* about the relationship between science and philosophy. From the article:

> "Whereas the clockwork universe has been invalidated by the Heisenberg uncertainty principle of quantum mechanics, quantum mechanics remains devilishly hard to interpret philosophically. Rather than say physics "understands" the universe, it is more accurate to say that the models of physics remain sufficient to describe the material world as we observe it to be with our eyes and instruments."

A blog post by physicist George Ellis had this to say:

> "The belief that all of reality can be fully comprehended in terms of physics and the equations of physics is a fantasy. As pointed out so well by Eddington in his Gifford lectures, they are partial and incomplete representations of physical, biological, psychological, and social reality."
>
> *Horgan: Are you a fan of multiverse theories? String theory? The anthropic principle?*
>
> "No (may be true but unproveable, much too much untestable speculation about existence of infinities of entities, ill defined and untestable probability measures), no (too much speculative introduction of very complex unseeable entities, treats gravity just like any other force), yes (however one responds to it, it's a real question that deserves consideration). Fine tuning of fundamental physics parameters is required in order that we can exist. Examining this issue has led to many very interesting studies."

In other words, what we are actually doing when we explain glitches in terms of QM is we're invoking the *imagery* of it ("hey, the equations describe multiple states as if they exist at once, but we only see one of them when we look!"), to do a bit of philosophy or metaphysics.

The two takeaways, maybe:

- QM is not an explanation for a glitch, unless maybe the glitch is literally that you've conducted a double-slit or entangled particle experiment. In which case it's a *description* rather than an explanation.

- *But* that doesn't mean we can't use the imagery and wider concepts to come up with stories that fit a glitch report. This won't be "scientific" (no way to do repeatable experiments - yet), but it will be "explanatory fiction" - which is the first step in coming up with a coherent theory for any phenomenon.

Anyway, that's my take at the moment. Interested in your views if you feel energetic enough to wade through all that!

I'll add in this excellent article by John Bell, yes he of "Bell's Theorum" fame. There are a few equations a couple of pages in, but you can just skim them and read the quotes in those paragraphs: *Against Measurement* by John Bell, Physics World August 1990

Some additional background from the Wikipedia entry:

> Bell remained interested in objective 'observer-free' quantum mechanics. He felt that at the most fundamental level, **physical theories ought not to be concerned with observables, but with 'be-ables'**: "The beables of the theory are those elements which might correspond to elements of reality, to things which exist. Their existence does not depend on 'observation'."[25] He remained impressed with Bohm's hidden variables as an example of such a scheme and he attacked the more subjective alternatives such as the Copenhagen interpretation.[26]
>
> Bell died unexpectedly of a cerebral hemorrhage in Geneva in 1990.[27][28][29] Unknown to Bell, that year he had been nominated for a Nobel prize (which is never awarded posthumously). His contribution to the issues raised by EPR was significant. Some regard him as having demonstrated the failure of local realism (local hidden variables). **Bell's own interpretation is that locality itself met its demise.**

[...]

> Q: My take is all these exotic new physics theories just show there is room for strange and unusual phenomena to occur. No we can't explain exactly how it works But if you took a strictly classical interpretation, then much of this would be impossible. I also think a lot of us are more interested in the science of what could be. We see no use in waiting around for mainstream science to bless these new theories because that could take another 50 years or more and we could be dead by then

Definitely a strictly classical interpretation is no good. But neither are any of the current quantum mechanical interpretations (assuming they can be meaningfully extended to large scale). That's why I think we should feel free to explore our own philosophical approach. After all, that's where the current crop of physical theories began. The concept of "atoms" was a philosophical idea long before it became a foundation of science. This is what's needed today: Fresh concepts which provide a conceptual framework for our observations, which then might lead to more focused study, which then might lead to an expansion of science to incorporate them.

Exciting times...

> Q: Follow philosophy, not current science?

Current science, for sure, but as it is not as it is fantasised to be.

As you say, the 'bleeding edge' is where the interesting things are. In a way, established science can be said to be "hardened philosophy". Many times we have a comment which amount to "scientists now know" and "the double-slit experiment proves that" as a pat answer, either to assert or dismiss an idea. In some ways, it's become the new "absence seizure!". It's unfortunate because it tends to stop further thinking.

Some people are under the impression that things are understood, that there is an authority position on the matter, when this is not the case. A lot of this comes from the gee-whizz articles in popular publications, which make sweeping claims and predictions, which overstate the case. Some of this is funding promo talk though. (Remember when DNA was a "blueprint for the person" and there was going to be a gene for every characteristic?) This applies to QM, neuroscience and consciousness studies, understanding of perception, all those interesting areas. So it's worth knowing this - that a bit of a theory being a 'little bit like' something doesn't equate to an explanation of a phenomenon, there's still work to be done. In much the same way as naming and categorising a phenomenon doesn't explain it either.

> Q: The scientific theories have mathematical and sometimes observational evidence to back them up so they may not pan out, but they have a decent shot.

Is "mathematical evidence" actually evidence? Having a self-consistent conceptual model doesn't mean much unless it connects to observational evidence (a problem with both many-worlds and string theory).

Anyway, as far as glitches are concerned we have the problem that their nature means that it's pretty hard to study. They are impossible to anticipate, and most seem to leave no trace except in the memories of the observers. If someone can come up with a way to capture this in some sort of study (beyond anecdote collection), where people cause and observe them, that would be amazing and it could become a scientific area.

> Q: I've been mulling over the idea of instigating an mass, organized glitch. We'd have to pick one of the theories to base the hypothesis on and decide on the type of glitch to attempt. My intitial feeling was to try to change or force a minor detail based on forced assumption or mass imagery. For example, 100 people drawing random cards and trying to force a particular card to show up more often. Or one person drawing a card, and the 100 people trying to force a certain card either before or after the fact. Just thinking about it for now.

Interesting idea. My gut feeling is: **this can only be proved to yourself**, and people who don't want it proved can't have it proved to them. (Experiments with hypnosis often reach this conclusion: people refuse to experience someone disappearing, etc, they instead experience "narrative explanations" for their absence.) Which would be fun to try and test all of its own!

Choosing a particular glitch and working on replicating it might be another approach.

Multidimensional Magick

Introduction

This might be of interest. Several groups of people have tried "world jumping" in the past, using different systems of thought or concepts. Links below are about an approach called *Tesseract* or *Multidimensional Magick*. I've quoted some of the key paragraphs to save you wading through the whole lot. I'd suggest that the details of the process described in the main document aren't so important - it's just another version of the approach 'relax your hold on yourself and the world, allow it to change'. More interesting is the larger context.

Meanwhile, everyone should check out the movies *Coherence*, *The One I Love* and *Safety Not Guaranteed* for inspiration and 'the feel'. Further suggestions from comments elsewhere: Ursula K. Le Guin's *The Lathe of Heaven* and the recent pilot for *The Man in the High Castle* based on the excellent Philip K Dick novel. Ari Folman's movie *The Congress* also captures the notion of alternative simultaneous worlds.

Ebony Anpu & Tesseract Magick

One approach to world-jumping was Ebony Anpu and the Hawk & Jackal system of *Tesseract Magick*. One *Tesseract* story comes from a personal recollection:

> “I know that I promised not to tell a tesseract story, but since tesseract magick was probably Ebony's greatest contribution to the technology of Thelema, and because (though a trivial incident in itself) it served to convince me of the evident power of magick to transform one's universe I will include it here after all. I had for some time been hearing incredible reports about the efficacy of Ebony's tesseract workings. Being rather skeptical by nature I was somewhat dubious and didn't at all credit the reports I'd heard.
>
> One day in late 1987 or early 1988 I was visiting at 41st and Opal where I'd often go to rap with Ebony, listen to him play his magnificent, bluesy fuzz guitar, and share some sacrament. The conversation turned to what I'd recently heard about his tesseract workings. He laughed at the reports, but he didn't deny them, and he offered to take me through a tesseract ritual so I could see for myself.
>
> "But you have to be ready for your universe to radically change.", he said. "Can I control how it will change?", I asked. "'fraid not", was his succinct reply. As I was rather satisfied with my universe at the time I declined his offer. "Well, let me just show you what it involves.", he said, and I agreed that just having it explained couldn't do any harm.
>
> So he went over to his desk and brought back a slim calligraphic manuscript. As we sat on the sofa he showed me, step-by-step, how the Hebrew alphabet could be arranged to form the geometry of a tesseract (a "four-dimensional" cube; sort of to the cube what a cube is to the square). As he finished up the explanation he flashed his characteristic smile, devilish and angelic all at the same time, and said, "Oops, looks like I took you through it after all!". I wasn't upset by this, I didn't believe in it anyway, so I went home without expectations or anticipation about how my universe might change.

> That night I set to making dinner, but when I turned the knob to light the burner under my pan of water for the pasta, the burner behind it went on instead. I had been living in this apartment for close on five years. The inner knobs had always lit the front burners and the outer knobs had always lit the back burners. I got one of my room-mates to come and see. "But that's the way it's always been.", he said. No one else remembered it the way I did.
>
> Later that night I called Ebony. He laughed, but he seemed impressed, "You must really be doing your will if that's the only change your universe needed to balance it." Considering some of the horror stories I've heard related I'm grateful that a switch of the oven knobs was all it took to convince me of the reality of magick!"
>
> -- *Some memories of Ebony*, Frater Faustus

Multidimensional Magick

Later, the *Tesseract* approach was extended to become the rebranded flavour known as *Multidimensional Magic*, as described in this document.

Some excerpts:

> "We used to call the Multidimensional Magick section Tesseract Magick, after the first of the major innovations in Magick developed by Hawk & Jackal. Since then we have begun doing work in dimensions beyond the fourth."

On the overall effect:

> "There are phenomenon that we should warn you of. Time will sometimes be perceived in a different way immediately before, during, or after a Tesseract.
>
> The effect can be sudden shifts in time or space. Driving a hundred miles in less than 20 minutes. Going through the same stop twice in the same direction on a public transit system. Losing the entire day, someone once skipped their birthday. Distortions in space. Being able to perceive beyond a closed door to the extent that you walk into it. A universe where the sky is red and has green cracks in it. Universes where there is no radio or TV on the air, and there is a smell of ozone in the air (jump again immediately!) People can change eye color, hair color, height, weight, or personality.
>
> Some say that Tesseract jumping is a better version of suicide, and should only be undertaken in the same circumstances. Some say it is habit forming and leads to permanent tourist syndrome toward any universe one finds oneself in."

On jumping and other people:

> "Only those that jump with you can be counted on. Everyone around you and every social circumstance can change rather dramatically in the most highly vectored jumps."

On post-jump stabilisation:

> "Usually in a few minutes, though it may sometimes take a few weeks, your new universe begins to harden and become more cohesive. You quit being able to see through walls and time-space

> distortions become more manageable. Hey don't try to drive until you get used to these effects. Cars have been wrecked. But again lives have been saved as well.
>
> I remember an emergency jump when I was in a car wreck on a skyway, I must have fallen 5 or 6 stories before I felt the jump, and then instantly I was back on the roadway sliding upside down toward the opposite guard rail. I had a broken shoulder but was otherwise all right."

On over-specification:

> "Don't try to manipulate your new universe too much. Micromanagement can really screw things up. Think about it, what if you tried to consciously control your adrenals or the production of endorphins, or every other hormone or drug made in your body, it can be fun but do you really understand how every thing about how you works.
>
> When you are God, and you are when you create a universe, let the automatic systems function normally unless there is a abiding need to interfere, then be prepared for much more than you predicted."
>
> -- *Multidimensional Magick*, Fra. 137

[...]

Well, the tesseract process is super long, but it is basically symbolic anyway (of course) - by representing a 4d space to yourself and by intention 'summoning the experience or feeling' of traversing it, you are essentially just accepting that it is possible and allowing it to happen. Belief matters, unfortunately (where "belief" = entrenched habits of your world).

You can be more efficient simply by practicing lying down and completely abandoning yourself and the world, and using *assertion*. You can choose a nice metaphor (for me it's blankets and folds, or mirages and dunes in the desert, or it can be tesseracts and hypercubes) to represent the 'jumping' to yourself, or you can simply *intend* new facts into the world. It's basically "releasing a hold on the patterns of the world, and intending-allowing".

Of course, there is an effect by which established routes by "others" assist your own changes. So the fact that the tesseract system has been set up will assist your own efforts.

> Q: it's easy to see many similarities ...

Yes, it's all the same thing. It *has* to be, if you think about it. If what we do is based on the truth of the world, then all approaches that produce results *must* be based on the same principles. I suggest that the main principle could be described as: "decisions and permissions".

> Q: I'm inclined to wonder about the relationship here between manifestation and dimensional jumping. Are they really different? ... Prayer, 'The Secret', focused thought-energy...

In truth, I think you can just brush aside all the explanations. Explanations are *routes to allowing change*, but they are not actually the mechanism of change. Let's just focus instead on what you actually experience.

You do a ritual - 'jumping' or 'focussed-thought' or whatever - and subsequently the apparent world seems to change. Say you want a ticket for an important game of Your Favourite Sport and you perform your favourite bit of magick. Two types of result may be possible:

- Maybe the something you want comes to you by an explainable route - a friend rings up and he has a spare ticket for the game because his wife has left him, great!
- Or *maybe* your world changes in narrative-breaking ways: an object (a ticket for the game!) simply appears out of nowhere; it's just suddenly there on the coffee table. Meanwhile, friends change eye colour and character; geography drifts; the world rebalances.

The only difference between the two is that the second one is an experience that doesn't fit into our usual story about the world. Really, it is simply a shifting of experience in the same way as the first. The latter simply makes it more obvious that *there is no solid, fixed underlying to the world*.

An implication of this is more dramatic: That *whatever physical or mental actions you seem to take don't actually matter and have no effect*. All that ritual and visualisation means nothing - well, except what you take it to mean. And that's the key. All change occurs by simply *deciding-and-allowing*. Meanwhile, the apparent world is always seeking to return to a balanced state. Resistance (identification, beliefs, expectations) prevents this. Intending a change in one aspect will naturally result in a realignment of other aspects, because to get any result at all we need to loosen our hold.

Actions simply provide an excuse for allowing; it is how you give yourself permission.

The ways things work is always by "decisions and permissions". You don't notice this because you rarely allow yourself to change radically, or decide ambitiously, in a way that will result in dramatic shifts. I think that, fundamentally, *all* successful 'magick' is of the "Neville Goddard style":

- Detach from the current facts and experience.
- Assert new facts (until the corresponding *felt-sense* arises...)
- Profit!

How you represent the change to yourself doesn't really matter, so long as it involves relaxed detachment and it generates the *felt-sense* of the new 'reality'.

> Q: Although **there's a point at which all the studying must stop, and Faith must rule.**

Right. Something that happens with those chasing 'the truth' and those chasing reality changes is that... they end up just talking about it. Putting off the doing. And you can understand: implicitly, everyone knows that realising the truth (dreamlike reality with no solid foundation) or changing experience (transforming the dreamform) corresponds to a sort of death.

Everyone wants what the want - except most don't, not really.

> Q: If I want to intend that, say, I enter a dimension where my favorite video game is finally released, could I also intend-allow that all of my friends have the same personality? I'm actually fine with my entire physical world changing, I just want to be able to have the same friends, and of course, the same *me*. Could I also will that, say, a sentimental object stays the same, but allow everything else to change?

I think that making the firm decision (and fully accepting it) is enough. After all, this is what you are doing in daily life anyway. Holding onto some things, letting other things unravel and change. With this approach, you are just *letting go of more*. Perhaps to make it easier, you could try imagining it in a slightly different way. Rather than imaging jumping dimension via a leap into the void, imagine that right now there are two paths. The left-hand path, no game. The right-hand path, in a short while there will be some new information that shows all is well. The rest of the universe remains untouched. Get into the right frame of mind. Step onto the right-hand path.

[...]

This is an x-post from /r/DimensionalJumping. It seemed appropriate to their efforts and I was curious about how they'd respond, but it's really more suited as a discussion with the more clued-up audience here. It describes an approach called Tesseract or Multidimensional Magick for jumping universes.

> Q: *"Some say that Tesseract jumping is a better version of suicide, and should only be undertaken in the same circumstances. Some say it is habit forming and leads to permanent tourist syndrome toward any universe one finds oneself in."*; What do *you* say about that? Very intriguing concept - I've never heard of this

I'd probably offer some extra information: When "jumping" you are effectively allowing the structures and patterns of your experience to shift by letting go and allowing. This involves the enfolded "universe" of your mind, consisting of the environment but *also* the body and thoughts which appear to you. *Any* pattern that you don't "hold onto" can shift and realign!

This means:

- When you jump you are not just allowing the effective death of your original universe but also of the "person" you have been experiencing as "yourself" until this point. It is worth considering at what stage you are simply no longer "you" and have effectively committed suicide to be resurrected as someone else, because...
- Once you've jumped once, and seen changes, you will no longer be "home". Before, you accepted imperfections as just part of your solid external world. Having let things shift, you realise there is no such thing. Everything is up for grabs, and you can't go back now! "Tweaking for perfection" could become an obsession.

Sometimes, acceptance may be the better route since the balancing effects of narrowly focusing on one particular change after another might not lead to a beneficial result overall.

> Q: I'm reading it more like 'the patterns you willingly release can shift and realign'

That's an equally valid way to say it too. The reason I phrased it my way was to imply that the natural state is of letting go and that "holding on" is you resisting change unnaturally. Perhaps that's how you ended up in an undesirable universe in the first place, by blocking the direct manifestation of your desires?

> Q: ...it turns the concept of faith, something that's often so difficult to get past, into a given and makes one focus instead on what their faith produces. thanks for posting

Yes. I think it captures a few solid ideas into one handy worldview/system, including resistance, identity and True Nature and all that stuff. Had the links for a while but only thought of them again when I spotted /r/DimensionalJumping. (I've been experimenting more with a direct "enfolding, unfolding dreamlike mind-space" type format of late, but actually that fits in quite well with the Multidimensional/Tesseract symbolism.)

> Q: words are the trouble, like usual.

Pesky words! Okay, I'm going to try and explain my choice better: I'd say that you can only know what you are holding onto, not know what you are *not* holding onto - you can't make a list of all the things you you don't know you don't know - and that's the problem with this approach. You might make a list of what you *want* to change. But those aren't the only things that *will* change. Anything that you aren't holding down will shift, subtly or dramatically depending on how extreme the main movements are.

Blanket Metaphor Time

Imagine the world was a blanket (yeah, I love the blanket metaphor) with loads of 'bumps' or 'folds' in it at different heights, representing the current objects of the world. You are one of the bumps, with a limited viewpoint. You've seen some of the other bumps, but not all. You decide to change the shape of two of the adjacent bumps you can see, while holding on to two of the other bumps. Great, yeah? Well, no.

When those two bumps change shape, say grow taller, they pull on the fabric of the blanket. Sure, the two bumps you are holding onto stay the same, and you get the changes you want, but everything else that falls outwith your scope in the world is subtly "pulled". Door handles may turn the other way now; the colour of Alfred's hair might be lighter; Nelson Mandela is alive yet again; Berenstoon Bears. No big deal?

Thing is, lots of other "folds" might have been teetering on the edge of more dramatic change. Several 'bumps' that were adjacent to each other are pulled into a single form, or one pushes into the other, collapsing it...

At the other end of the blanket to your bump/perspective, a chain reaction has started, the effects of which may not fall into your line-of-sight for days. All because you held onto (prevented the change of) one aspect of the world, keeping it static against the larger flow you have requested and so interfering with the normal self-consistency or "coherence" of the whole.

Summary

- We can list the things we are holding onto: that list is finite and within our perspective. We can't list the things we *aren't* holding onto: that list is infinite and beyond our scope.
- To make *any* change it is *required* that other things are allowed to change also, because each object is part of a seamless whole. Any changes that do occur "pull at" the rest of the world as part of the process.
- Artificially restricting change may destroy the previous narrative coherence and lead to more dramatic, unintended changes to compensate for it.
- It is therefore not possible to consciously control the details of the jumping process.

Obviously, by making this change I may have inadvertently caused other aspects of the world to be altered. If the hair colour of your SO shifts overnight and they develop a hitherto-unlikely love of cornflakes & peanut butter for breakfast, you can blame me.

> Q: that makes perfect sense - can't go wrong with the blanket metaphor.
>
> *BUT* (you knew there was a 'but' coming) - how can you really 'hold on' to anything? As a made up example that hopefully illustrates what I'm thinking:
>
> There's a boy named Tom, and Tom's life is shitty - objectively shitty. We're in an example here, so let's make it as bad as can be. He was born into a North Korean prison camp, and at that, for whatever reason, his position is as low as can be. He routinely gets beat, raped, starved, whatever you can imagine in such a horrible place. Everything is really, truly terrible, and trumps the worst that a 'normal' life dishes out.
>
> Everything except for this certain bird that always lands on the barbed wire fence and sings beautiful songs. Tom gets lost in that bird's song, it's the only thing that gives him peace, or love, or hope or joy - maybe it's the only emotion that he feels, since pain and cold and hunger aren't really emotions. Imagine Andy in the Shawshank redemption with the opera song. Like that but worse, right?
>
> For the sake of exposition, let's say that one day there's an older man dying and Tom happens to be around him while it's happening. He's pulls Tom close and tells him something similar to “Once you shift you can not shift back!”.
>
> Obviously Tom doesn't have much to lose, but he wants to hold on to that bird. What does he really know about it? Its song? The shape of its body? The way it makes him feel? How can any of these things be more than an 'imagining' and how to 'hold on' to such a wispy thing? Even if he could - does he know where the bird lives? How and where it hatched? What it eats? If any of *those* things change - possibilities all of them, since no doubt he'll be wishing for a change of scenery to say the least - how can that bird still be there?
>
> /example
>
> It's similar, in a way to Zeno's paradox - no matter how much you 'have' (there's an interesting wording) of something to 'hold on' to - the shape of the bird, it's song, the way it makes you feel, etc - you'll never have it all. There's ***always*** something missing, always something lost. So - when you say 'you can only know what you are holding onto', and I think your argument for that was quite sufficient, what then? Tom knows that he's holding onto the bird, but *how* does Tom hold on to the bird?

That was a nice piece of storytelling and a great point! Nice when a discussion teases out the issues like this.

To recap:

- What does it mean to hold onto something and how do we know what we are holding onto? And:
- If everything is continuous and whole then how can we hold onto a "part" of it? In other words, how do we define the perimeter of an object? Do we actually need to?

How does Tom "access" the bird and retain it in its current form when everything else is going to shift?

To answer this, we're going to have to push a little into the nature of the world. The blanket metaphor is handy for showing interconnectedness, but of course it implies a 'spatiality' that is not actually present. For this next part, we must dispense with it and realise that in actual fact the whole universe isn't out there, extended, but enfolded into the space right here - *intended?*

Before we offer advice to Tom about his situation, I think we have to talk a little more about what the world is, how it appears to us and how we interact with it. Obviously, we'll still be trapped within metaphor, but with some juggling we can work our way onwards - and arrive at a *practical* approach for him.

Beyond the Blanket: Into the Desert

Where is the world right now? It is not "out there". I suggest that the world is enfolded into the space *right here*. We talk of the conscious and the subconscious, as if the subconscious was beyond our awareness, unavailable and secret, but it is not. We are simply being biased towards one form of experience versus another as being "real". We attend to sights and sounds and textures while ignoring another sense that we have: the background and ever-present *felt-sense.* This *felt-sense* contains - no *is* - the world enfolded. It has no spatial or temporal structure but all aspects are within it. And what we think of as the present moment experience is simply an aspect or perspective of the *felt-sense*, unfolded into images, sounds, sensations.

Literally, we have a sense of the world and it turns out that this actually is the world.

One can think of the experience around you as a *mirage* that is floating above the sand dunes of a desert floor. We confuse the mirage with the real world, when in fact the form of the world-mirage reflects the shape of the sand dunes below. We cannot interact with the mirage directly, although we may be fooled into thinking so; in fact, we can only change the dunes and see those changes reflected in the mirage. Although we might experience single moments as unfolded sensory experience, in truth we simultaneously have access to all time and all space via the dunes. So, in everyday life we actually make changes by *intending* alterations of the timeless dune landscape. We might intend our arm to move right now, and it will, and we will feel that we "did something". However, we could equally intend that our arm move tomorrow, and when tomorrow comes it will seem to happen then. Strictly speaking though, it was *always happening* that day, from the moment we intended it.

In our metaphor, the mirage is the multi-sensory present moment experience, the sand dunes represents the felt-sense, and what we truly are is the entirety of the desert landscape. When we intend what we are actually doing is *shifting our own shape*; we *become* the world we subsequently hallucinate. The world, in other words, is ourselves. This accounts for its occasionally dreamlike nature: the apparently external world is in fact symbolic of our current state. Or to be more accurate, our current state is symbolic in nature. We don't need to delve into this to solve our current predicament. Suffice to say that the objects we encounter are in fact *meanings*.

To finish off, we note that just as all objects were actually continuous forms of a whole in the blanket metaphor, here all objects are dissolved non-spatially and non-temporally into the *felt-sense*. The difference now is that our metaphor suggests a way we can interact with the world practically.

> **A. *Can* Tom hold onto the bird?** - So, armed with his new metaphor, how can Tom change his situation while holding onto the bird that has given him so much comfort?

First we must decide what it means to “hold on”. This is easy enough now: since the patterns of the world are the patterns of ourselves, we simply need to intend - basically, just decide - that a pattern is going to persist. We do this accidentally all the time, by implication. (For instance, *identification* with something implies a resistance to change because you 'stand as that thing'.) Here, we are simply doing it deliberately.

However, importantly, one can only make deliberate decisions about things that are unfolded as objects in awareness. Tom can easily unfold “the bird” from his background sense and intend it will persist - simply by recalling it and making the decision. He cannot do so to aspects which have not yet been object-ified, though. So, Tom decides that the bird will persist and then relaxes completely. He ‘gives up to God’ as it were, and intends that his situation shifts to the best possible one. With the bird still present.

B. *Should* Tom hold onto the bird? - The thing is - if the whole world is shifting for his benefit, it’s not clear he should retain the bird. The bird fulfilled a particular purpose: it gave him comfort when the rest of his situation was dire. Now that he has allowed his situation to flow towards a better one, the bird will no longer have the meaning it once had. In fact, it is likely that Tom’s feelings towards the bird will be quite different. He might have gratitude towards the bird, but he no longer has a requirement for it. Which sounds harsh. The poor bird!

But what is the bird anyway? The bird was its *meaning* - of hope and escape. It was the aspect of him that knew there was another way. The bird was his pathway to changing the world and with the world changed, the bird has no place. The bird was actually an aspect of Tom all along, and can now be allowed to dissolve back into his awareness.

Conclusion

A key word here might be "realignment". Why would we want a world which was part changed and part not, a partial alignment to a new existence? An incoherent world means an incoherent self and experience. In other words, it is not clear that Tom should hold onto anything. Perhaps he should actually let go completely of all patterns in awareness - let the winds of destiny shape his desert floor consistently and naturally - if what he really wants is “the best thing for Tom”.

Afterword

So, how does this apply to the specific workings in the original post? Well, it suggests that the details of the working are a symbolic representation of >3-dimensional space, and stepping from one part of the tesseract to another represents a 'releasing into' parallel possibilities. In other words, the important thing is the understanding and opening to this type of change, rather than the details of the diagrams and so on.

The *felt-sense* I have described *has* no dimensions and no limitations, except those placed upon it by the intentions enfolded into it. Recognition of this alone will improve your experience of the world - i.e. yourself.

I'll begin by saying that my original posting doesn't necessarily *recommend* performing Multidimensional Magick; it just points out an interesting approach.

For me, it's as much about how it illuminates the nature of experience. With that in mind, we're going to push it to the extreme.

Why Jump?

It may well be that "stoic acceptance" is a better approach to life rather than expose oneself to an unpredictable process that one cannot fully guide. However, what would it mean to guide, to know in advance, what was going to change? We wouldn't actually want to have to go through each aspect of the the world individually and adjust it. The key here is to ask what the nature of the change is going to be.

What's really happening?

1. We're *letting go* of the world so that it can shift.
2. We're *intending* certain changes.
3. We're *allowing* the world to shift to accommodate those changes.
4. In the process of that accommodation, the world *rebalances* as a whole.

So, potentially we get something we want and simultaneously everything becomes more harmonious at the same time. The more we try to control the details consciously, the less coherent and harmonious the result is.

To ponder: What if we just didn't do the intention, and simply let go completely? Might that perhaps give us not what we want - but what we *really, really* want? In other words, the question might be not so much about whether we jump, but whether we *control* the jump at all.

It's not Solipsism

Solipsism is when we think the "person" we are is the only person on the world. This is something different. In one sense we are saying that the whole world *is* the person. Taking it a step further, we realise there is no "person", there are no "people", there is only the world. You and I are both the world. It can be hard to reconcile this mentally with an idea of a "you". One approach is to think of each of us as our own dreamworlds, which are connected at some higher dimensionality. In other words, an ***intersubjective idealism.***

For practical purposes, you can just treat "all this" as your dream, with you being the dreamer, the dream and all its content. The "person" you seem to be is a dream character, just as the other people you encounter. Since "everything is you", you will not behave solipsistically, you will not be cruel to yourself.

Tom Falls into the Mirror

All your ideas about changing oneself, bettering oneself, escaping oneself - all of those ideas depend on what one thinks of as "oneself". Without having that clear first, we cannot really weigh up the pros and cons of apparent suffering vs transformation. One of the problems with Tom's story and our interpretation at the moment is that we are talking about "Tom" as if he is separate from his world. We talk of *meaning* and what the world means *to* Tom. This isn't quite the correct wording though: The world is literally parts of what Tom really is. Tom *is* the world; "Tom-the-person", meanwhile, is just a perspective and a collection of thoughts within that world. When Tom sees war and catastrophe, that is not just a representation of Tom's inner turmoil, it is literally part of Tom, unfolded into sensory experience.

> "...what now? he's not getting beaten or starved anymore, but surely his sanity must be in tatters? we can assume he lands in a 'real' place. His mom is gone. In fact, to the world he finds himself in, it's as though she never existed. The thing which made his life possible is irreparably lost."

But the thing that made Tom's life possible was not "his Mother", she was just an aspect of the experience. What would happen in this extreme case is that Tom would be confronted with his true nature: He is an "aware space" in which experience arises. He is not any of the content of his experience. He is the background in which experiences appear. He had forgotten this, assuming an external world and that tone part of experience - his thoughts and body sensation - were "him".

Was the jump worth it? Would he be God?

Being God: Would ya?

One worry people might have is that, effectively, this sort of magick implies that one can be God. More worryingly, it implies that **one *already is* God.** Before they've thought about the implications, people quite like the idea of Infinite Power. Actually it might not be so attractive - it could get boring pretty quick. It's *cheating*. It breaks down what we think is important in our lives.

- If you could change anything instantly, without going through an apparent process, it means you could do anything and have anything. It would just happen. (God.)
- Or you might change things to you liking, but choose to forget that it was different - i.e. you deliberately forget that you used your Godly Power to update the world and make it nice. Just so you could enjoy it all more. (God + Memory Wipe.)
- Alternatively, you might say it's okay to have what you want and remember asking for it, but you're going have those things arrive through seemingly normal channels. In fact, you will have updated the world to get what you want, but you will experience it as happening via coincidence and opportunity. (Magick in the World.)
- Another option is to hide from yourself the fact that you get what you want. You simply always get what you ask for, but never realise it. You live a life of struggle and triumph, terror and joy, and only at the end will you realise it was your own creation; you were chasing your own shadows in a fictional grand adventure. (Powerless Person.)

At any point, one might "realise" themselves from one situation to another via insight. The Powerless Person might notice that, hey, something is going on here -> Magick in the World. They might later realise they aren't a person at all, and are effectively the world itself! For a while, you become God. Then you get bored of that, and decide that you'll make everything ideal, but then forget that you did it (God + Memory Wipe).

Then you're back to Powerless Person...

Conclusion

Aurelius has it right. As he implies, **the world is yourself pushed out.** All change is to the self. Live from the perspective of a person, but understand this is not the case. Objects appear and disappear; they are patterns in experience. The universe is transient and it is made from meaning. **But that meaning *is you*.**

> Q: What do you think is going on.

When you ponder it for a bit, it actually makes sense that there should be changes on a global scale. Although I always scoffed a bit at the optimism of this in my early days, think about it:

When you become clearer about things yourself, you effectively dissolve the boundaries between your personal self and the world (realising they are the same things). Meaning that the barriers between your own thoughts and intentions and everyone else are greatly reduced. If *you* have "realised" how things are, you help everyone else (also you really) realise the same thing.

> Q: So you're saying that all those steps basically get boiled down to: allow the world to shift

Once you look at what you're actually doing: yes.

At first though, we might *think* we are going through various steps, thinking things through, deciding what we want (as if we don't already know deep down), choosing something then letting go, letting it happen. The four steps I listed. But we only need to do that because we went off track at some point. In the end, what we're really aiming for is a state where we're balanced, and our desires and the world are aligned anyway. No resistance. If we hadn't "fallen" at some point during our lives - started pushing and pulling instead of flowing - we wouldn't feel the need to do magick in the first place. Our world would be us, effortlessly, whereas currently its movement is busy fighting through our defences. However, while we still feel we've got things to "work through", there will still be stuff to "be done".

> Q: correct me if I'm wrong - you're going down a sort of Alan Watts path of "God playing hide-go-seek with itself"

Well, I don't really like that angle because of its anthropomorphism and I don't quite see us as a part of anything. But I'm struggling to describe it at the moment.

> Q: Is there such a thing as transformation?

There's such a thing as a change in perspective and identification. Do you think one *should* have to work hard for the goodies? Might that not be like rippling the water in the hope of clearing view to the bottom of the stream?

Implicitly there are different levels to these conversations:

1. First, everything is as it is already, so let things be. You are already whatever you are, you don't need to do anything to get there. *Life* will forcibly unravel you and make you clear (since the world is you and it tends toward harmony).
2. Second, yes but... can I make it happen? Then there are two options: Accelerate the process by deliberately searching out and working through aspects of yourself, analytically or experientially. Or quicker: Just drop straight to the non-resistance level, including letting go of more structured beliefs, and deal with the massive shift.

The middle ground is *intended* shifts with the "collateral damage" of partial reharmonisation. (Or perhaps you could just *intend* to Be God Now, thanks.)

Which you choose depends on what you're aiming for and what results you want in the interim. Are you looking for harmony, a nice car, total annihilation and rebirth, or what - for instance.

> Q: a cover for not having the perseverance to really push through whatever it is...

But is the "pushing through" not just a bit of theatre? Something we just play at, which actually has nothing to do with seeing how things are or changing ourselves. You do all this stuff on the stage, getting your performance just right, so that you eventually allow yourself to exit stage right and go out into the street.

> Q: the narrative by-products of the system one chooses to live by.

That's very interesting. Is it that the basic truth is fashioned into a narrative, which implies a worldview which then impacts the behaviour of followers and therefore the world?

In other words, the end-point might be the same for all (originally) but the extra "prove you're worth it" path each organised religion sets its followers (rather than *just* saying let go and have faith) actually mutates the teachings and causes collateral damage. There's somethng in that (if I've followed you correctly).

> Q: if I'm a zen superhero and I can accept everything in my life with equanimity, what about the people around me and how it affects their lives? what about my kid who was depending on me to get food on the table?

Well, the position isn't so extreme. What you describe there is a "selfish solipsism", but most teach a compassionate stance. After all, you have worldly responsibilities ("chop wood, carry water") and Shiva looks out the eyes of all. It's not nihilism. Tibetan Dream Yoga, for instance, is very specific that - yeah, it's all a dream, but you still have dream bills and dream gravity, and the dream bankruptcy or dream impact won't be any more pleasant for them being part of a dream!

The Buddha Makes A Jump

From an article over at *Science and Nonduality* -

> We may read about the “emptiness” of reality and be perplexed by what this means from a conventional perspective. However, in the context of an interdependent co-arising universe, the fullness of one moment vanishes completely only to be replaced by the fullness of the next instant of manifestation. All that existed in the preceding moment disappears completely so all things are truly empty of an enduring, physical existence. This is a subtle and foundational insight for a wise relationship with the complete dynamism of reality.
>
> --*The Buddha Awakening*, Science and Nonduality

Okay, this is a bit of a different angle, but if you are interested in such things then Buddhism has quite a nice description of how "reality" dissolves and is recreated every moment. This provides a way of thinking how dramatic changes can occur in your experience almost instantly: the continuity of experience is something that *you* do; it's not a property of the universe itself necessarily. **By letting go of that continuity, with an intention in mind, we can jump more directly to our desired situation than would otherwise be possible using a "stepwise" approach.**

Reply to “Forbidden knowledge erased”

> Q: Has anyone ever felt like they've had a thought that gives you a deep answer or key to life, only to forget it seconds later? I've had this happen a few times recently. It's like a thought will enter my head, or rather be "pushed" into my head, that leaves me in awe. Then, it just disappears from my head and I can't even remember what it was, or a trace of it, no matter how hard I try. All I'm left with is the feeling of awe, like I saw behind a veil to something incredible and someone whisked me away before I was able to fully see it. Anyone else?

It could be that the "thought" is actually the experience of the gap between thoughts - the raw openness - and so you can't re-member it. You can't remember it, because it can't be conceived of, and it leaves no trace because it's a *lack of sensory content*.

> Q: So a taste of death?

Hard to say. Some stories here and elsewhere would suggest that experiencing of some sort continues after experiencing "dying". Perhaps it's better to say something like: it's a taste of *not-being-a-person*.

[...]

"How can mirrors be real if our eyes aren't real?" :-)

So - it's probably more accurate to say that there are *light-as-wave* observations and there are *light-as-particle* observations - but beyond this "light" doesn't exist in any particular state, other than as a concept in a fictional narrative, a story we use to connect the gaps between observations. Light doesn't "happen" except for the observing of it.

> A: Aha! So if this goes for light, this should go for everything else too, right? Nothing happens except for the observing of it? So the observing, done by an observer, creates(?) (renders?) everything as it's being observed/experienced? So there is no world except for the observer and what he observes - and how do you separate the two? Is it even possible to separate the two?

Yes, it goes for everything! So there is no separation between the observer and the observed. We might think of "the observer" as being an open aware space in which his experiences arise - we could say that an observer *takes on the shape of* their observations.

This does leave us with a couple of questions though, which I'll have a stab at:

- **How is it that the world appears *to-have-happened* though?**

  It does seem like things have been going on while my attention was elsewhere, hwo can this be? This might be explained by "creation-by-implication". When we direct our attention in a particular direction, an experience is triggered which is plausible given the observations thus far.

- **If the world isn't *out there* then in what sense does it exist?**

  Maybe it exists only in the sense that all possible experiences are simultaneously available - like all the individual frames of all possible movies being stacked in the projector at once - and all that changes is the "brightness" of them, varying in their relative contributions to our current moment.

It only seems like there's a world happening "out there" because we've got into the habit of selecting our *next-moment* based on the contents of the *now-moment* plus our history. Except when we slip up and things seem to shift discontinuously and break the rules - a "glitch"!

> A: I think you nailed it right on the head! I would even take it a bit 'further'.
>
> > "When we direct our attention in a particular direction, an experience is triggered which is ~~plausible~~ **probable** given the observations thus far."
>
> My theory is that our experience of *now* is just a collapsed point of several probability lines. The past is a 'written' line, the now is the current focus, and the future is a string of probablity lines that are always in flux until you reach the next 'iteration of time' (aka. next delta-T) where it collapses and manifests as the *most probable* function. Each line of probability is continously moved towards or away from the collapse point (now) according to how previous collapse points have occured. In this model everything that *can* happen is *possible*, but everything that can happen has a different degree of *probability* of happening.

Yes, you can certainly describe it that way! I've been trying not to use "probable" because (of course) we never actually experience probability - it's a tool, an abstraction, but some groups have taken to be objectively true lately. "Plausible" makes it sound more like what it is: a story we make up and make a judgement on. But "probability" is as good a metaphor as any!

Now the fun stuff. Given that all possible experiences are *available*, and it's our previous observations that define the contribution of possibilities (your "probabilities") towards future observations - is it possible to *influence* this? **All possible observations are "here, now"** - even unlikely ones. Is there a way to make an unlikely one take priority? How can we force a glitch or discontinuous change?

> [**A**: Well, learning from established physics and quantum mechanics, isn't it now a common understanding that whatever is observed becomes affected simply by being observed? So how to influence the possibilities could maybe be, at least first, to *observe* the possibilities in some way? How to observe probabilities/possibilities when all you are is "aware space" or "consciousness"? **Imagination**!! Until we get a machine that is able to calculate and/or discern future possible probabilities, I think that is as close as we're gonna get to manipulate the outcomes.
>
> **But** merely observing something and therefore changing/affecting it is one thing - if we assume it is possible to at least influence the possibilities in this way, can we assume it is possible to influence the possibilities in a controlled way? In a directed way? In a way that intends one possibility to become manifest instead of another? Or as you said, is there a way to make an unlikely possibility take priority over a more likely one?
>
> Here we would need experimental testing, re-testing and triple-testing. Let's set up the premises we would need:
>
> - 1: Probabilities can be affected by observation
> - 2: Imagination is a form of observation
> - 3: Probabilities can therefore be affected by imagination

- 4: **Imagination can be controlled**
- *Inference from previous premises*: **Probabilities can therefore be affected and controlled by imagination**

Then do rigorous testing to try to *disprove* any of these premises. First and most obvious flaw in this experimental setup is it would rely almost entirely on subjective reporting (but then again, as we've already covered, there can't be observation without observer - it's impossible to get around the subject). But maybe that wouldn't matter, because in any case we could set up *imagined* possibilities, then have a subject attempt to control the imagined possibilities into a certain desired 'state', then observe if the 'outside Universe' conformed to the controlled imagined possibility or not, or if it did so to any discernable degree.]

An excellent summary and I completely agree. The only area I would pick at would be the idea of an "outside universe", since such a thing can never be experienced. Earlier we established that there is no observer-observed separation. This means that we don't *affect* things by observing them, we *bring them into fact* by doing so. This means that the world *is* our accumulated observations, and that includes the observations of (apparent) other people. So, we hit a problem. Although we have ignored the situation for 2000 years, we are forced to admit (to re-admit) that the world is subjective and we each have a "private copy" or view of it. And this means that the experience of "observing someone use imagination to influence the world" is *also* a part of the private copy. In other words, we cannot prove this to someone else, because that p**roof is always really to ourselves and *within ourselves!***

A: Absolutely! And that's why I wrote 'outside Universe' with apostrophes ;P Formulating it as "bringing them into fact" is as succinctly as it can be put, I think, because as words are limiting at best, this description says a lot about the apparent mechanics of this process. And yes, finally, it's impossible to prove anything, and even to ourselves that proof would be dubious. Our private copy of existence is like a self-referential loop, or a mirror placed in front of a mirror, creating an endless fractal of self-referential data. Oh, and even if we can't get out of our own private copy and therefore never know anything about any fictitious/non-existant 'outside' world, for practical purposes, the experiment could still be attempted in the subject-in-object reality view that today's science use, and would likely produce entertaining data no matter what the results were :) It would actually be interesting to test, if only on a very small scale!

Sorry, mere apostrophes just weren't sufficient there - it needed to have full quotation marks! ;-)

Because the looping/mirroring metaphor can get a bit tangled and implies two parts where there is really only one - I find it easier to describe in terms of the activating of already-existing patterns. This lets us dodge infinite regression and maintain the idea of an ongoing "now" - but different metaphors are good for different contexts anyway. As you indicate, we can't get out of our own private copy, because we aren't actually in it. Rather, the private copy is *within* us and it includes our bodies as part of the world! Even the latest interpretations of QM (such as QBism) are giving up on objective interconnected aspects, although they hand-wavingly say that maybe some sort of objective explanation might come in the future. (Nope!)

However, if for fun we at least allow there to be multiple "perspectives", then there's still value in doing the experiment. We can think of the world as being a *shared set of patterns* (rather than a *shared environment*). By

contributing new connections or activations from our private copy, we are making those available to other copies - albeit indirectly - thus spreading the magic for everyone else! :-)

> A: Hehe. Yep. And on that note we conclude this circle jerk ;)
>
> PS. Even "within us" brings up a separation problem, but all words would eventually be insufficient to describe anything. They work like approximations, always beating around the bush, indicating or pointing to that which it is beating around :P

Well done us for solving reality! ;-)

PS. Yeah, true, there's really no way to say it because all words and metaphors imply separation into parts and then a relationship in space.

Reply to “Disappearing bus”

> [OP: So I guess I'll start off by saying that this isn't my story (but I have another story similar to this where it happened to me, I'll post it later) it's my aunts and this was one that I always thought was very interesting. So it start off with my aunt, her husband, let's call him Joe, and their niece and nephew, Steve and Danica (age 7 and 9, if that matters). So while on their way back from Disney land in California they were driving when there car broke down. My aunt says they were somewhere in Baker (I don't know if it's a town or city cuz I'm not familiar with the mainland) and they were in the middle of nowhere and it was getting very hot, like she and the kids hid under a shrub to be in the shade while her husband flagged down a car. So they eventually got a car to pull over and take them to the city (or town?). When they got there they called a tow truck for their car and they went to a bus station. While they were waiting, a bus pulled up and asked them where they were going. They told him and he said something along the lines of "Well it's your lucky day, I have exactly 4 seats left and will get you to where your going". So they get on and my aunt sits the kids down (the seats weren't next to each other so she tried to watch them while in her seat), but Joe sat in the seat that was behind the driver. While they were on the road, Joe was talking to the bus driver and told him about what had happened to them, stuck in the middle of nowhere and having to lug there bags with them everywhere. The driver asked where they were going to stay when they got to their destination and Joe told him that they were staying at such-and-such hotel. (I should mention now that the driver was a middle aged black man, this is critical, really hoping I don't sound racist right now) So there on the bus chatting with the people for a few hours until the bus stops right in front of the hotel they were staying at. The driver helps them with there bags while they get off. They were baffled that the driver just dropped them off right in front of their hotel and was showing such hospitality toward them. When Joe tried to pay the man for the ticket (which they didn't get) and just give him a tip for everything he had done, the man refused. Joe insisted but the driver said that if he wanted to tip him then he would have to go to the Bus Company Office and send it through them. Then he got back on the bus and drove off. The next morning, Joe went to the Office and asked if he could pay the driver. But while he was there and describing the bus and the route (he never got the man's name) the people said that they never had someone on that route. When Joe tried describing the driver himself and that maybe he was just covering for someone, they told him that they didn't have any black bus drivers at all in that area. They tried looking through other things and records but couldn't find the man that my uncle had talked to. He just didn't exist. We have always refers to this story as the Greyhound Ghost Bus story. To this day they never could figure out what had happened or who the mysterious man was.]
>
> Q1: I love hearing these accounts. :) It's a nice reminder of how much help is available in times of need. :)
>
> Q2: Or none at all. It's random. It's luck.

Of course, **luck isn't *necessarily* random**; it might just be *unfathomable*.

> Q2: Luck is either just luck, or a meaningful coincidence. Or neither. It's *random*. :) I'm trying to see this without any "emotional context". It's hard to be neutral. Where nothing makes any sense, or everything makes perfect sense.

Or maybe I just like the word "unfathomable"! (And who could not?)

So, if we were to propose the notion of "subjective randomness", would that mean that the "tendency of our affairs" could not be predicted (we can't know whether we are going to be lucky or not) or that no mechanism could be inferred (we know we are lucky people, but can't work out how it comes to be) or a combination or neither? I feel that a defined concept of subjective randomness is required to tackle the "luck" issue.

> Q2: Probably a matter of a true AI.

Hmm. I really think that ***we* are the only true AI. The world itself is a dumb pattern, and *we* are the patterning intelligences**. Perhaps we make a basic philosophical mistake in assuming that because our experience is apparently local, that our influence also is not global. We also make the mistake of thinking that the world "happens" in the same way and at the same time as our experiences "happen", which needn't be the case. Taken together, this causes us to infer external intelligences who influence our world, when it's really a case of not understanding the nature of our own actions and their impact. (Maybe.)

> Q2: When I say a true AI, I mean a human mind without any "emotional context". By definition our emotions are what make us human. (I could expand further cause you seem like an interesting conversationalist, in a way, and you have your way with words, but my limited English make it a bit difficult. Hard to understand, hard to be understood.) :)

So, is this like an intelligence which has only "factual content"?

I tend think of emotions as "just" being another sense (visual, auditory, smell, taste, texture, emotion-feeling, global-summary, felt-presence, and so on), but one which can't be easily described in language. I don't think it is special, it's just not easily turned into visuals and sounds, pictures and words. So without thinking about this in depth, when I think of an AI without emotion-feeling, I am not sure that it would be more a "true AI" than one without (for example) hearing?

(Why don't we give it a try? We can always fail honourably!)

The Infinite Grid of All Possible Moments

Reposting this to help clear up questions about what happens to "the other you". There is no such thing : what you are doing is selecting a different subjective experience, like shifting to a slightly different dream. This involves thinking of "you" in a slightly different way.

The idea is that it can be used as a way of visualising how all time is simultaneous-parallel, and perhaps jumping between "moments". Obviously it is only a partial version of the 'structuring' of experience, but I like the imagery over all.

The Infinite Grid of All Possible Moments

Thought I might as well post this here in case anyone finds it a useful metaphor. Below is the description that goes with this animation. The idea is that it can be used as a way of visualising how all time is simultaneous-parallel, and perhaps jumping between "moments" if you want to pursue an alternative to the candles-and-mirror approach.

Introduction

This animation is intended to illustrate the idea that all possible 1st-person perspective moments exist simultaneously - as part of a metaphorical "Infinite Grid".

In this model, what "you" are is the conscious experiencer who "looks through" a particular grid position as a sort of "viewport", and your timeline corresponds to the trajectory you follow across the grid, from moment to moment. Memories are attached to you, the experiencer, rather than to the moments you experience (although information may also be available as part of a particular moment).

We tend to follow sequences of closely-related moments, to form a coherent personal history - however there is no reason why our experience can't be discontinuous and jump across locations, times, and viewpoints, with a mere detaching and shifting of attention.

The Experience

At the beginning of the video, you are lying down in your apartment, relaxing; the traffic noise comes through the half-open window and there is light rain against the glass. Soon you let go of the sensations of that moment, the sound echoes and fades as the experience dissolves into the background space, and you become delocalised.

As the image of your apartment fades you realise that you are not that person in the apartment, but instead you are a vast aware space in which all possible moments are simultaneously realised and available. Any and all perspectives are available to you.

Randomly, you recall a holiday you had almost a decade ago, with a friend - or was it the friend's story of his holiday, and you never went? - and an intention forms to attach to that moment, accompanied by a sense of movement, a growing feeling of localisation.

Sounds and images rush forward, as you feel yourself entering a bodily experience once more...

-- *The Infinite Grid of All Possible Moments (16:9)*

[...]

Synchronicity abounds - today I came across a review of the TV series *Being Erica*. In the show, the patient undergoes a therapy process which involves their awareness being directed to a previous (or *parallel-previous*) moment. They can then make changes by responding differently within the moment, the repercussions of which are reflected in the subsequent "present".

Never seen it - it looks far too rom-com for my liking - but I liked the idea. Dimensional Jumping would be going directly to the "present" that followed from such a change, without the detour.

> Q: All I can take from it is that so long as we don't become involved in what we're experiencing we can perceive anything from any view. So we're not really jumping dimensions, we're shifting perception.

Right. And we don't even mean any view right now, or even any view in the past you were involved in. The jump from being in bed to being in a night-time dream is just the same process. We're shifting perception, or I'd say: *attention*, because that retains the notion that you are everywhere-all-at-once anyway, it's just that you are focused on one particular aspect of the infinite pattern. The larger point is that if you want to make particular changes perhaps it's better to have a scheme of thinking that you can absorb in which to do it, which accommodates it, rather than simply let go and kinda intend-hope.

Meanwhile - "everything being available" means both that everything exists and, conversely, that nothing exists but anything can pop into being as required. Doesn't matter which way we conceive of it (not possible to distinguish between the two).

> Q: I see you said "infinite pattern",and how how anything can pop into being as required.So,you are saying we experience what we focus our attention to.Therefore we can experience any moment,at any instant of time by focusing our attention. And that everything is in our head,nothing out there?I don't really understand ...What is reality,or is it just in our head/mind?

There is no head/mind except as a sensory experience (or a *thought-about* it) in your awareness. They are real, but only in that sense.

One way to say it is that: reality is awareness taking on the shape of experience. In other words, waking life is dreamlike. All possible moments are 'dissolved into' the background of experience - that is what the 'Infinite Grid' metaphor proposes. You don't walk around the world, you instead have the world move within your experience.

The extra bit is that with the 'facts of the world' being dissolved into awareness, it is the shifting of your attention from one aspect of it to another, unpacking one *moment* into sensory experience then another in a non-discontinuous way, that gives the impression that you are living a life as a person, in time and space.

What dictates your trajectory? Your held intentions, expectations and beliefs. Dimensional 'jumping' operates by having you detaching from those - detaching from the 'facts of the world' - thereby allowing them to shift in a way they otherwise could not.

> Q: So in relation to that... We are still living all the past moments and experiences, even though our direct consciousness is in the present time? There's a 13 year old me out there in first period English... hmmm.

Not quite. Better to say that all possible experiences are present now - like all frames of a movie, except all frames of *all* movies, jumbled up - and available for viewing if you chose. What you are, is the eyes which can view.

So there is no "you" in English class (I liked English!) but there is a fully-immersive "moment" that you-as-consciousness could step into if desired. Right now, your attention is on the moment with this "viewing the fascinating outpourings of reddit" image in it.

Maybe I'll go check out your English class moment...

You can potentially experience absolutely anything. We're talking an *infinite* grid., after all. However, extra bit: You could be flicking between everyone's experience right now, but without carrying your identity-memory with you, you'd not know. **So doing it *knowingly* is what's important.**

Theoretically someone could knowingly see through your eyes, experience you right now. Experiencing your own future, I've had that and others have written properly about it. I've regularly "known" outcomes.

The "thing" of so-called jumping is to detach enough from current sensory experience that your moment-to-moment change is more substantial than normal, in any direction. How far this can go, does I think depend on how much you can loosen the filters on what is possible. I think that's true generally.

[...]

On the larger thing (since I'm feeling philosophical), I think really what we are exploring is the formatting of our own minds. Science is a collection of interlinked metaphors which have lots of "contact points" for "objective" (shared) experience. We might call that "common" or "baseline" formatting. For everything else, it's about finding active metaphors which link to - *or shape* - subjective (personal) experience.

So any good stories can be useful. We can have fun with them and experiment, without having to believe them to be "true" in some independent context.

[...]

> Q: a really trippy idea I came across with a few months ago was not parallel time continuums but perpendicular ones. Imagine our universes time line as a horizontal line where left is past and right is future, and then it intersects with a timeline from another universe only it is a vertical line where down is the past and up is the future. An infinite amount of past and future in one universe is a single moment in another universe. This is a good way to stop thinking of time in a linear fashion.

Ah, that's nice. In the animation, I try to show that as you travel across the grid it isn't any-dimensional, it's sort of everything simultaneously intersecting. Perpendicular time would be a great way to think about that!

It's similar to the "coloured dye in water" metaphor for awareness/consciousness: Dissolve "dark blue" coloured dye into water and the colour "dark blue" is everywhere, and everything is "dark blue". There is no *substance* to the colour, and yet it is all things and all things are it. Time and space are dissolved into timelines and dimensions in the same way, depending on our perspective.

> Q: That's an interesting way to look at it but I don't know if it holds up structurally. The way I'm seeing it similar experiences are going to be adjacent to each other in the infinite grid. So really the directional axis doesn't matter at all. What we're calling time is a path that walks us through nodes on

> the grid. It doesn't matter if the next node you go to is up, down, left, right or twistwise. Any path taken is going to look like a linear ordering of events

The real truth is that, despite the metaphor of the grid for easier comprehension, all moments are dissolved into the background awareness *non-spatially*. They are not located relative to one another at all. And in fact, even locations are themselves non-spatial, in essence. A path, in truth, doesn't "look like" anything. Lines and grids are just a way for us to formulate our intentions symbolically; they only exist in the sense of being mind-formatting.

> Q: I'm conceiving things as being organized conceptually in a hilbert space.

Then we are agreed!

> Q: Then if you remove the idea of separate things in the first place the whole thing falls apart.

Or rather... *really* comes together. So, the notion of "parts" is the basis for conceptualising / having a patterned experience - subject to the duality of the background containing all existence (everything) but it all being dissolved (nothing). What that really says is that the background is infinite in all respects, and what we experience is actually the formatting of our own minds. So when we adopt a conceptual framework, we literally *make it so* in our experience to the extent that we fully absorb and align with it.

Which is what 'magick' is, really.

> Q: ... is also called a "configuration space."

Indeed, a 'Hilbert space'. Julian Barbour's *The End of Time* is good on this, where he describes the idea as a 'Platonia' - a static landscape of "Nows". However, these tend to be envisaged as literal whole physical universes being described by the co-ordinates/parameters, rather than "moments" of sensory experience, which I feel makes more sense. Also he suggests no selection mechanism.

> Q: ... say that causality can only flow along narrow and specific channels in that grid

There's no particular reason that one moment need follow another continuously, mainly because there is no "time" in which such a following takes place. The change *is* the time. Any continuity is an assumption or expectation of the experiencer.

We have something along the lines of:

- We don't ever directly "do" anything; rather, we "select experiences".
- Our experiences are an exploration of our own minds: *"Infinity as filtered through beliefs, expectations knowledge & intention"*
- Time is change, and change is intention (as filtered through the apparent 'facts-of-the-world').

[...]

The idea of this animation is that it can be used as a way of visualising how all time is simultaneous-parallel, and perhaps a way of thinking about "jumping between moments". In this scheme, there are no timelines except the history of your own experience, your own trajectory across the possible moments.

Although we tend to assume that our intentions and decisions actually, say, directly move our arms or create certain thoughts, what's really happening is that we are *implicitly choosing to shift to a moment which contains the corresponding experience*. **You don't ever "do" anything; you just "select experiences".**

Since there is no actual past or future except your own personal sequence of moments, and there are no physical movements because *being-a-body* is just part of the overall sensory experience of a "moment" - there are no paradoxes and no limits on free will. Time travel, in other words, becomes a discontinuous jump in your experience, rather than an actual physical or even mental journey. You are basically "folding away" this moment of 'My Apartment 2015' and "unfolding out" a moment containing the experience of, say, 'Barcelona 2004'.

> A: This is great. In this model, maybe enlightenment would lead to awareness of the total matrix, and possibly even the ability to jump between locations. And that would imply that each individual is actually the same consciousness focusing on different portions of the matrix. Which would mean that **there are no individuals, and all are really one.**

Yes, this is exactly what the model is shooting for!

Everything is 'dissolved' into the background awareness, all moments and all perspectives, with no fundamental separation - and yet, apparent separation, and individuals, and timelines. It also allows everyone to experience anything, even if there is a requirement that other people experience them doing something else. We get confused and think that we are a particular body in a particular story, because we've got our faces "pushed up against the glass" of a particular set of moments. If we take a step back, though, we discover our situation is not as we had assumed, and nor are we...

[...]

Skippable Background

If you've been reading all our tangled comment discussions over at /r/Oneirosophy, you'll know what the underlying project is, which is basically philosophy -> realisation -> manifestation:

- To develop what I've been calling *Active Metaphors* which can be used to reshape our experience.

  There are no *theories* as such because there is no solid underlying to experience (although there are very ingrained habits). Any descriptions are valid only insofar as they lead to desirable experiences and make sense of experiences to date.

- To get to the essentials and thereby describe and account for: daily experience, "glitch in the matrix" experiences, and direct intentional change.

- To find better ways to lead people to the underlying realisation of the structure of experience and what they "really are", which is independent of the present sensory experience.

My involvement on this subreddit (/r/DimensionalJumping) came about by accident really: I came across it and thought it maybe a bad idea to having people randomly encounter the sub and do *undirected* detachment, without the awareness and framework that, say, people in /r/occult might have. Multidimensional magick, one of the original forms of this, was basically "submit to my true will on the wheel of fortune" and the instructions themselves compare it to suicide (of your world anyway).

It's fun to mess around with concepts and philosophies and ideas - it absolutely is - but since results can be a serious thing, there needs to be an element of caution and a way of thinking about things, so that it's not treated too casually. So here I am. Meanwhile, I am committed to the view that people shouldn't believe anything unless they've tried it - dismissing something is fine though - so the attitude here is to be "here are ways of thinking about things, try them out". *But* just doing it randomly isn't so good.

Hence encouraging people to experiment with doing low-key stuff (e.g. intentionally creating synchronicity, which underlies everything really) as a way to see how it fits. It pretty easy to prove to yourself that there's "something going on" and it's then up to the person to pursue it or not. If you've read the 'reality-shift' accounts elsewhere you'll find that most people just find it very disturbing, even if it happens deliberately rather than accidentally, because of the implications.

You find **you're living in something which behaves a little like "declarative dream world", where everything means what you decide it means.**

So, anyway. In terms of reporting my own experiences, I do try to keep my personal stuff out of this and you'll find that anyone who explores this much - whether in a more traditional form or the direct intending that we're describing here - will be inclined to do the same. Most people discuss ideas rather than results. There are basic practical reasons too; people tend to adopt a "law of silence" in magick for reason (avoiding being stuck with certain patterns and bound to others). However...

Jumping & Me: Effects and Side-Effects

Personally I don't do the "jumping" thing as described in the original post here. As linked in the sidebar, it's more about this --

- Overwriting, Deciding and Patterning for extended pattern triggering and autocompletion.

-- which is for experimenting with different metaphors to make changes.

In a sense, there's no real "method" involved - you let go of this thought, you welcome a replacement thought - but a formal super-flexible description is helpful because it provides an intentional route. However, in the main the techniques are intended to create a baseline open state which is as "thin" as possible.

When people talk about little strange effects like you describe, they are "collateral shifts" or side-effects from not really having a clear intention. Just like synchronicity experiment where you end up with the same concept overlaid everywhere. They're happening all the time anyway if you pay attention, inconsistencies and persistencies. With directed intention, though, you are being specific, having already set the ground. So typically we are talking about information acquisition, creating and undoing situations - generally, modifying or defining "facts" without breaking personal reality and making it temporarily no longer "make sense". Those are my experiences and results do happen. You're just doing what you've been accidentally doing anyway, but knowingly.

What people will probably tell you is that: If you've done the "releasing/overwriting" work, dealt with a few major bumps, life gets more relaxed and smooth anyway. Unless you are into experimenting in order to understand and play and explore, it then becomes about just maintaining a certain state. Because at some point you're wasting your life:

> “One day the Buddha met an ascetic who sat by the bank of a river. This ascetic had practised austerities for 25 years. The Buddha asked him what he had received for all his labour. The ascetic proudly replied that, now at last, he could cross the river by walking on the water. The Buddha pointed out that this gain was insignificant for all the years of labour, since he could cross the river using a ferry for one penny!”

At some point you can de-pattern yourself to basically stop being very human; if you want to live in the world then you have to remember what you're living for. The balance is to realise the nature of your situation, get rid of unwanted debris, and then enjoy the rest, having a tinker about when you feel so inclined. Having said that...

Teleportation: Endgame For 3D-Imagery-Update

> Q: I've also seen a comment that you talk about teleportation/change of scene.

I think that came from "*Next: Teleporting for beginners*" which was a little joke, but also deliberate because teleportation is the extreme end of what we are doing - aiming to *observe* discontinuities in experience rather than subsequently discovering them - which is why I've used it in examples.

Since making changes *requires* that you detach from the part of experience you want to change (whether by it being out of sight or just being withdrawn) then I see that experience as the ultimate experiment for personal fun. Time compression with Fotamecus doesn't count, for instance, because you don't experience it happening. I've not done it yet, alas! The method-process would be exactly the same as everything else. You are not really "in" the room you are experiencing; it's present imagery and you can directly experience this fairly easily.

So "work in progress" is the idea. But I'm just doing this for enjoyment; perhaps others are more serious about such things and would like to push it further, faster.

Have you done much experimentation yet?

My attitude is: here is the situation as I'm seeing it, if you like those ideas then try experimenting for yourself and see if it's your thing.

As to the "basic method" that started this sub, I think that (like the Multidimensional Magick post) it just releases what you are holding back and lets it manifest. So potentially, if you're holding back some fury, then you let go of that, and your world shifts in that way... and then you lock back up again, fixing that state in place! That's why I'm all about encouraging people to have something in mind, and try a more specific approach to change.

If you think about it, the only "you" you experience is the one in the mirror. It's only by a trick of thinking that you associate the image with what you are and how you look.

[...]

First, let's establish a particular view: that what you "really are" is the consciousness in which experiences arise. So you might have the experience of *being-A-in-the-world* and you might have the experience of *being-B-in-the-world*. The switch you are talking about is a swap between one and the other. You-as-consciousness persists, but the *content* had changed personalities.

If you simply intended that you have the experience of *B* but the world (*A*) is the same, then you've summoned the experience of *being-B-in-the-world-of-A*. You won't have a choice ("what should I do in that situation?") because you won't remember being *A* at all. You will and always will have been *B*. Some crazy folk might come up to you and say you are *A*, but you'll think that's nonsense. But... that's not what you would do, because with that approach you've basically decided that "I will change by updating my personality and deleting my memory but the apparent world remains the same", and have put them out of step.

The key here is about perspective. There is no 3rd-person view to this, no outside view, you are always choosing *what subjective experience to have in the future*.

What you would actually do is change the whole experience, right? You would "update the world" such that you were and always had been *B* and had no recollection of *A* - you'd update for a consistent experience.

For all you know, you might have already done such a thing last week. One morning last week, you were *C* and working in a coal-mine in New Zealand. You decided to update the world such that you are *invisiblemongoose*, always have been, and are living wherever-you-live-now. And that become true and always true. But something, some itch, some previous trace is still there, and you feel driven to go on reddit and find out about how worlds can be changed overnight...

> Q: Or does the fact that only my perception have changed and not theirs means that I did something wrong?

Remember, you have to think in terms of 1st-person subjective experience. You wouldn't actually know this; you'd just think that there was a bunch of strange folk telling you that you're someone else.

I remember reading a couple of posts over at /r/tulpas where people were asking about swapping, but I don't remember anything else coming from it.

> Q: without total faith in the metaphysical phenomena the person wouldn't even swapping at all

Yes, on the tulpa example: I think you're right that such a radical change is going to be all or nothing, whereas the original setup was almost "what if I did it but didn't really?"

If you choose to "switch to personality B and have no memory of A" then that's a different thing to "change the world such that I was always personality B".

> Q: That's why I think that can't be just a matter of different metaphors, like many discussions seems to point that is all the same thing, but there is obviously a key difference between...

It's a tricky topic so let's try and work through it.

When it comes to approaches (1) and (2), they are really the same approach, surely? Reality doesn't work two ways, it has one way. The metaphors are just ways to conceive of change. And if you can conceive of something, you can experience it - because the only difference between an experience and a thought is the brightness and stability of the sensory imagery.

Fundamentally, *anything can happen*. There's no reason at all why this room can't just disappear right now and another room take its place. Why doesn't it do so? Habit or momentum, you might say, and the extent to which I am holding on to - continually activating - current patterns of experience. And implicit in any "decision" is the context and intention.

- If I decide to gradually become a better person, then that's a gradual letting go of patterns, a gradual wearing away, and a slow change in "time".
- If I decide to just instantly become another person, then that requires I completely let go of the current pattern, to allow it to shift more rapidly. This is a type of world-suicide - or more accurately, it's like going to sleep, entering a lucid dream, letting go of all hold over the initial world and never coming back.

The trick to thinking about this is to flip around our conception of the world. We are not bodies or people in a world, we are a "conscious space" in which *being-a-person-in-a-world* type experiences arise. And furthermore, that "conscious space" is infinitely malleable and can take on any shape *at any time*. Where metaphors come in is that they give you a context for change. If you adopt the metaphor of "the world is a solid spatially-extended place" then your experience will tend to correspond to that: slow change. If you adopt the metaphor of "the world is one of many worlds and we can 'translate' between them", similarly. It provides a path of manifestation. In both cases it's really the same deal: A dreamlike experience with no solid substrate behind it, which behaves "as if" the ideas you accept are actually true. But the *only* truth is that there is conscious-awareness having experiences.

> Q: So, is it basically a matter of one's level of detachment from the current patterns of experience?

And yes, that's basically it: we detach such that we aren't constantly re-triggering the current experience, and this allows a more dramatic, discontinuous change to occur in experience. We're basically loosening our hold on the world to let it shift.

> Q: The person still need to figure out how to reach such a level of detachment...

You can't figure it out. Figuring out is an experience.

> Q: ...achieving a specific set of skills...

That's an experience too. Detaching isn't an experience or a skill. And so on. Rituals are a way to cheat into detachment: making you hard-focus until you get exhausted or pushing you into a state where sensory experience blanks. But the only way to be detached really is to cease controlling your attention so that it disappears and you are left as an "open space" with your experience floating in it. Detachment is to cease something, not do something.

You don't get better at "doing" visualising as such, I found - you just gradually stop being in the way so much. If you start doing daily visualisation practice, you'll likely notice yourself trying to "paint" the image or make it appear. That won't help though. When you get good at it, what happens is you "want" the image and then it appears "by itself". (EDIT: You *imagine-that* the image is there as a fact, and let it appear by itself.) People call this "the subconscious" or whatever, but really what's happening is that the image, being a continuous part of the intention, is arising without resistance. Your intention to visualise has shifted things, but really it's switching into *allowing* that brings things up a level.

Having said all that, people *do* find rituals and techniques helpful, because they find it easier to believe that something else is doing the work, something else has the power, rather than themselves. But since it's all in your imagination anyway (literally everything), it's just a story you're inventing.

You might as well get used to being more detached generally, and just relaxing into a more relaxed state if required for "editing" type activities?

When Biblical stories talk of "faith" (knowing things will happen despite lack of evidence) and "giving up to God" (allowing body, mind and world to shift) and "dedicated prayer" (non-deviation from intention of desire) and "asking and receiving" (declaring what you want, letting it come into experience) and all that, it's this they mean: giving up *apparent* control in order to gain true understanding and influence. There's no world behind the picture of the room you are experiencing right now, etc.

You could lie on the floor and decide to absolutely just give up control totally and forever, right now, and you'd probably have an interesting experience as a result. (Or: get a bit dusty depending on the state of the floor. Who knows?)

This all makes it sound much more esoteric and complicated that it really is. Although the "world" might seem complex, the actual reality of it isn't. Just like no matter how many scribbles you do on a piece of paper, no matter how tangled the lines, it remains: a piece of paper with scribbles. No matter how many waves there are in fish tank, it's still just water.

[...]

Our own technologies are, I think, driven by exactly the same process. The screen you are using does not "work" as you might imagine. Or rather, it works exactly how you *imagine-that* it should - it's just that there is nothing "behind" that imagining. The classic "beginner's luck" is a thing, I think, and children in their ignorance do occasionally seem to have quite extraordinary experiences - later dismissed as false memories. There's nothing wrong with capitalising on it. Maybe get the children to do everything for us? :-)

Well, experimentation is the way to go. There's nothing to it really: be okay with things as they are, and then *imagine-that* things are how they should be.

Reply to: “Why did the devs implement dreams?”

> Q: ...why implement this feature if it doesn't really provide a benefit or penalty because everything I do in one of these "dream" levels has no effect on my character?

These aren't features, they are the mechanics of how *Outside* operates!

You are not actually the character you play in *Outside*, rather you are an open "game-space" which connects to *Outside* and adopts a particular perspective in the *Outside* game environment. In periods of reduced activity, your "game-space" disconnects and either connects to another pre-existing game-world, or constructs one on its own, seeded by random data fluctuations. You can see this happening in the case of hypnogogia and fragmentary imagery. Generally these worlds are more flexible than *Outside*, because to save on processor and memory power, all games function on a co-creation, procedural expectation/recall-based engine - so the more players there are, the more stable a game world becomes.Because *Outside* is the main, default subscription for all current players there (part of the terms and conditions), you always reconnect to *Outside* whenever other connections collapse.

You can prove this to yourself by trying to observe the disconnection/reconnection in progress, or illustrate it via a thought experiment:

- Sit comfortably. Now imagine turning off your senses one by one:
- Turn off vision. Are you still there?
- Turn off sound. Still there?
- Turn off bodily sensations, such as the feeling of the chair beneath you. Uh-huh?
- Turn off thoughts. Where/what are you now?
- Some people are left with a fuzzy sense of being "located". This is just a residual thought. Turn that off too.

You're still there, you realise; you are a wide-open "aware space" in which those other experiences appeared. *Outside* is the generator of those experiences, including the body and many of the spontaneous thoughts and actions. Only a subset of change: *intentional* change, is actually your influence. The rest is just part of the game experience. There are rumours of players who have developed limited, dev-like "magickal" powers based on "intentional" procedures, but since these would also produce a revised game narrative to cover their tracks - 'narrative/experiential coherence' is enforced religiously by the game engine - this is hard to confirm.

When you eventually complete *Outside*, after the final montage sequence, the connection is terminated and the 'world' within you disappears - followed by your next adventure, should you choose to accept it!

> Q: So what happens when the game builds a world withing my "dream world"?

It doesn't. You're actually connecting to *another* server group completely, which is running a different instance of the game engine that *Outside* runs on, perhaps one with no players except for you. Since the game engine works by reflecting your expectations/recall back at you, a "dream world" is then spontaneously built for you to experience.

Since your default subscription is to *Outside*, though, when that dream world fails, you are generally reconnected to *Outside* with the "waking up" intro.

Q: holy shit! you really understand this. very well done.

Just seeing it how it is! ;-)

The Hall of Records

I posted this as a comment before, but figured I would post it properly since although similar to the Infinite Grid metaphor, it's quite a nice in that it doesn't need too much background. It didn't occur to me until just now, but the idea is similar to the Akashic records. That entry even uses the phrase "Hall of Records", although differently. But then, eternalism is quite an old idea really.

The Hall of Records

Imagine that you are a conscious being exploring a Hall of Records for this world. You are connecting to a vast memory bank containing all the possible events, from all the possible perspectives, that might have happened in a world *like this*. Like navigating through an experiential library. Each "experience" is a 3D sensory moment, from the perspective of being-a-person, in a particular situation. And there may be any number of customers perusing the records. So this is not solipsism: Time being meaningless in such a structure, we might say that "eventually" all records will be looked-through, and so there is always consciousness experiencing the other perspectives in a scene.

At the same time, this allows for a complex world-sharing model where influence is permitted, because "influencing events" simply means navigating from one 3D sensory record to another, in alignment with one's intention. This process of navigation could be called *remembering*. Practically, this would involve summoning part of a record in consciousness and having it *auto-complete* by association. This would be called *recall*. You can observe something like this "patterned unfolding" occurring in your direct conscious experience right now. So in terms of "dimensional jumping" you don't need to worry about another "you". You are not even the person you are experiencing, you are simply looking at this particular series of event-memories, from this particular perspective. "Jumping" means to decide to recall a memory that is not directly connected to this one.

If you are feeling adventurous you might also check out my post elsewhere on *The Patterning of Experience*.

Note that none of this metaphorical stuff is necessarily required though - all that matters is that you are willing to let go of the current experience, and believe that you can connect to another experience which is discontinuous with it. However, these "Active Metaphors" better allow you to format yourself. I do like the idea that we might one day develop a *Library Guide for Researchers* which would help us all navigate this stuff more easily.

[...]

You love it. You too want to fly amongst the clouds, surrounded by fantastic visual effects. But you can't.

> Q: Have you got published evidence to back that up?

Published evidence to back up the fact that *you* can't fly amongst the clouds??

You don't do anything. You simply *recall* it - trigger the pattern. You don't do anything physically, you don't have to overcome anything. If you relax completely then *allow* the imagery to arise. Having triggered that pattern, it persists.

> Q: I personally put a much more solipsist slant on it. But, this is very in line with my beliefs.

The good thing is, solipsism or not doesn't change the model. If you *like* to think that other consciousnesses are browsing the records, you can do so. If you do, then how you plan on differentiating "consciousness" from "consciousness" is then your own business. :-)

We could say that it avoids the *requirement* for "direct solipsism". How do your own beliefs differ? And: what do they mean for your life practically?

Mythical store of all that was, will be, ever is, in action, deed or emotion - in aetheric form. Supposedly.

> I see myself as a tiny dot out of my physical body, which lies inert before me. I find myself oppressed by darkness and there is a feeling of terrific loneliness. Suddenly, I am conscious of a white beam of light. As this tiny dot, I move upward following the light, knowing that I must follow it or be lost.
>
> As I move along this path of light I gradually become conscious of various levels upon which there is movement. Upon the first levels there are vague, horrible shapes, grotesque forms such as one sees in nightmares. Passing on, there begin to appear on either side misshapen forms of human beings with some part of the body magnified. Again there is change and I become conscious of gray-hooded forms moving downward. Gradually, these become lighter in color. Then the direction changes and these forms move upward and the color of the robes grows rapidly lighter. Next, there begin to appear on either side vague outlines of houses, walls, trees, etc., but everything is motionless. As I pass on, there is more light and movement in what appear to be normal cities and towns. With the growth of movement I become conscious of sounds, at first indistinct rumblings, then music, laughter, and singing of birds. There is more and more light, the colors become very beautiful, and there is the sound of wonderful music. The houses are left behind, ahead there is only a blending of sound and color. Quite suddenly I come upon a hall of records. It is a hall without walls, without ceiling, but I am conscious of seeing an old man who hands me a large book, a record of the individual for whom I seek information.
>
> --Edgar Cayce, Christian Mystic

I say: **there is no subconscious. It's just the parts of the world you aren't looking at right now.**

All intention affects a part of this world *directly* and the effects are seen from that point on. The only difference between approaches (of any sort) for creating change is the world-metaphor (including the what-you-are metaphor). The world-model you've committed to limits what you will observe happening - so to make massive change, you need to alter that or put it temporarily offline, or a halfway version between the two.

The World-Model

Q: Could you expand a bit on what you mean by the world-model?

The "world-model" would be how you think things are "behind the scenes".

For instance, perhaps you think that the world actually exists as a spatially-extended place that is "happening", even when you're not experiencing that? Or perhaps you think that space is itself a part of experience, it "arises with" it and is not "out there" beyond your current perception, in which case you'd recognise the world as having no depth.

In general, whatever you adopt fully ("believe") then your experience will tend to behave "as if" it is the case. This of course make a massive difference to the changes you can make. If the world is actually super-flexible but you have assumed it to be far more rigid, you will be limited in results (except for occasional strange accidents) because you are simultaneously "casting spells" for a solid world *and* a flexible change.

Going Offline

Q: By temporarily offline do you mean that you need to 'suspend disbelief'?

In a way, yes exactly - but it's good to be a bit more specific. What does it mean to "suspend disbelief"? It means to cease asserting that the world is a certain way.

While you are "re-triggering" the world you can't make much change, since you are re-asserting it being how it is right now. That would be like trying to stand up while keeping the idea of sitting down firmly in mind! You have to let the current state "go fuzzy" so that you can "think into it" with a modified version.

So I mean something like: temporarily detaching from the thought of "the world". Typically, people get themselves into altered states via trace, meditation, drugs, staring into mirrors, or simply withdraw from that main sensory thread.

An alternative and more permanent alternative to forcing these states is to change your world-model, of course.

The World-Thought

To reiterate this point:

Q: All intention affects a part of this world directly and the effects are seen from that point on.

If you adopt the flexible world-model that your experience has no "depth" and is basically a 3D multi-sensory thought, then it becomes clear that every thought you deliberately intend on top gets incorporated into that world-thought to some extent.

Detaching from the world-thought, letting its intensity subside (become "daydreamy") and thinking new facts into it is essentially how "jumping" and all these things work.

Cutting and pasting an example from elsewhere:

Owl & Screen Metaphor

You draw a picture of an owl on your TV screen. It is always there, but its visibility depends upon the rest of the imagery onscreen. When the dark scenes of the TV show switch to a bright white scene, suddenly the owl "appears" - it is "manifested".

Now instead imagine an owl idea being dissolved "holographically" in the space around you, and replace the notion of dark/white scene with appropriate contexts. Having "drawn" the owl into the space, you go about your day.

Mostly the owl isn't anywhere to be seen, but wherever an appropriate context arises then aspects of the owl idea shine through and are manifest: A man has an owl image on a t-shirt, the woman in the shop has massive eyes and eyebrows like feathers, a friend sends you an email about a lecture at the zoo highlighting the owl enclosure, a newspaper review of *Blade Runner* talks extensively about the mechanical owl in the interrogation scene, and so on.

Reply to: “What happens to the other-dimensional you you switch places with?”

Hey, as others have said this isn't the best way to think of it. You might check out the Infinite Grid metaphor. Or you could imagine that you are a conscious being exploring a Hall of Records for this world:

The Hall of Records

You are connecting to a vast memory bank containing all the possible events, from all the possible perspectives, that might have happened in a world *like this*. Like navigating through an experiential library. And there may be any number of customers perusing the records. So this is not solipsism: Time being meaningless in such a structure, we might say that "eventually" all records will be looked-through, and so there is always consciousness experiencing the other perspectives in a scene.

At the same time, this allows for a complex world-sharing model where influence is permitted, because "influencing events" simply means navigating from one 3D sensory record to another, in alignment with one's intention. This process of navigation could be called *remembering*. Practically, this would involve summoning part of a record in consciousness and having it *auto-complete* by association. This would be called *recall*. You can observe something like this "patterned unfolding" occurring in your direct conscious experience right now.

So in terms of "dimensional jumping" you don't need to worry about another "you". You are not even the person you are experiencing, you are simply looking at this particular series of event-memories, from this particular perspective. "Jumping" means to decide to recall a memory that is not directly connected to this one. If you are feeling adventurous you might also check out my post on *The Patterning of Experience*.

Note that none of this metaphorical stuff is necessarily required though - all that matters is that you are willing to let go of the current experience, and believe that you can connect to another experience which is discontinuous with it. These *Active Metaphors* simply better allow you to format yourself.

[...]

> Q: AND you don't need to get into the details for it to work.

This is a very good point. As a fan of metaphor myself, it's great to have a picture in your mind of a supposed mechanism or structure to back up our efforts. But the truth is: *However you imagine that it works, That's how it works.* - TG

There is no *inherent* background to reality; whatever you want will unfold in some way if you let it. The basic formulation is that you completely and absolutely let go of the world and yourself and concepts you are holding onto, and then "just decide" what you want. However, most people need some sort of metaphor to hang onto as a "permission belief". In that case, it's about coming up with the most flexible one that you can accept.

> Q: Yes, but accepting this is much easier said than done.

Oh, I wasn't disagreeing. I was agreeing with your point that the details don't matter and it's best to just go with it. I was adding that, as we know, there's a good reason why it's okay to ignore the mechanical details. It's all about finding a story that you're happy to go with.

Which is why when people post and say they're uncomfortable with mirrors/candles, or that they're afraid they're going to be thrown into a literal parallel universe, it's good to go "yes, look at it this way instead - now have a try". The important thing is that they get an experience of power.

> Q: People in the world find it hard to believe that just **thinking about** it will make it happen.

Well, they are kinda right about that. "The world is imagination", basically, but thinking *about* things doesn't do a great deal except create lots of experiences *about* your desire. This is an area where - if you're trying to specify things rather than just *leap* - a bit of detail is helpful.

> Q: Again its just my opinion that bombarding newbies with too much knowledge won't be beneficial 50% of the time...

It's a dilemma. So, we can respond by saying "don't ask too many questions, it'll be okay". After that, you have to give some sort of answer, which inevitably involves describing the larger perspective, or there's no way to discount the fears.

I guess a more general questions are: Is this subreddit for newbies forever? Should it establish a larger "story" about dimensional jumping, beyond the basic one (which has little explanatory power, so *can* make people uneasy, since it is basically uncontrolled reformatting)? Should there be a revised FAQ or wiki for proper orientation?

> Q: They came here to get away from something.

This might be the issue. If you just want "change, any change" then that's fine. In reality-tweaking endeavours, though, it's almost always better to be going towards something. Lots of the questions here are about wanting a change but wanting to hold onto something at the same time. The authors of the Multidimensional Magick materials (a variant of this) said that (uncontrolled) "jumping" was a sort of world-suicide, and should be considered in those terms. That's about right.

So even if the method doesn't matter too much ("let go, however you can persuade yourself to"), knowing how to specify a change is probably useful. And I personally think a coherent metaphor is a pretty valuable way to support that.

> Q: And btw I didn't mean to say thinking. Bascially imagining it and putting your will to it? Deciding on it,kindof..Damn,we need some shorter term to explain it lol.Can't type it again and again.

I was having a chat with a friend at lunch today, trying to avoid the word "imagining" because its common use suggests either daydream fantasy or 3rd-person thinking. Difficult! Need to settle on some new vocabulary...

What I was getting at is, the way to formulate a specific intention is to directly or implicitly bring about a **1st-person perspective, expanded 3D sensory image**. Summoning a shadow experience as if you were in the target "dimension" already.

Even just a *feeling* from that point of view is sufficient (you don't actually have to "see" visuals or whatever). The stronger the emotional feeling you generate while doing this, or the longer you maintain the feeling, the more impact it'll have. Most people don't notice they are *thinking-from* the 3rd-person or 1st-person, but that's the difference between failure and success I think. You always get results. But results which mean you see something happen to someone else aren't so much fun!

When you get good, just having the idea of something that you want to happen brings this about. (You "decide" you want to meet a friend, the feeling-image that constitutes the decision, even subtly, is of *you experiencing it* rather than an idea *about* it.)

That or, y'know, something like... it. :-)

The Imagination Room

The Imagination Room

There is a vast room. The floor is transparent, and through it an infinitely bright light shines, completely filling the room with unchanging, unbounded white light.

Suddenly, patterns start to appear on the floor. These patterns filter the light. The patterns accumulate, layer upon layer intertwined, until instead of homogenous light filling the room, the light seems to be holographically redirected by the patterns into the shape of *experiences*, arranged in space, unfolding over time. Experiences which consist of sensations, perceptions and thoughts. At the centre of the room there are bodily sensations, which you recognise as... you, your body. You decide to centre yourself in the upper part of that region, as if you were "looking out from" there, "being" that bodily experience.

At the moment you are simply experiencing, not doing anything. However you notice that every experience that arises slightly deepens the pattern corresponding to it, making it more stable, and more likely to appear again as the light is funnelled into that shape.

Now, you notice something else. If you create a thought, then the image will appear floating in the room - as an experience. Again, the corresponding pattern is deepened. Only this time, you are *creating* the experience and in effect creating a new habit in your world! Even saying a word or a phrase triggers the corresponding associations, so it is not just the simple thought that leaves a deeper pattern, but the whole context of that thought, its history and relationships.

Now, as you walk around today, you will feel the ground beneath your feet - but you will know that under what appears to be the ground is actually the floor of the room, through which the light is shining, being shaped into the experience around you. And every thought or experience you have is shifting the pattern...

A Personal Addressable Voxel-Space

Another way to envisage this is as a voxel space.

Imagine a complete and total void with not even space. Now, imagine a 3-dimensional array of cubes going on forever. Each cube can contain a sensory "pixel" (visual, auditory, texture, taste, feeling). The room you are in now is basically a particular sensory pattern existing in that array.

If you think a thought, that appears in the same voxel-space, only less intense and less stable. However, it leaves a trace upon the space, a slight deformation, however subtle - which results in a momentum from the current state towards the state described or *defined* by the thought.

If you are completely detached (is in, not "persisting" other patterns) then the transition between states is effortless and clean. Otherwise, what occurs is a mangling between the present state and the thought, and any other thoughts you are holding onto or resisting.

So when you "look back" you are literally re-defining the target of the voxel-space to your previous state again. That's why lots of "manifestation" type techniques recommend "letting go of your desire". Not because you need to forget what you are after, but because our tendency is to re-created the "state of desiring" when we think about it.

Imagining That

When we talk of imagination and imagining something, we tend to think about a maintained ongoing visual or sensory experience. We are *imagining* a red car, we are *imagining* a tree in the forest. However, imagination is not so direct as that, and to conceive of it incorrectly is to present a barrier to success - and to the understanding that **imagining and imagination is *all that there is*.**

We don't actually imagine in the sense of maintaining a visual, rather we "imagine *that*". We imagine *that* there is a red car and we are looking at it; we imagine that *there* is a tree in the forest and we can see it. In other words, *we imagine or 'assert' that something is true* - and the corresponding sensory experience follows.

We in effect *recall* the details into existence.

It is in this sense that we imagine being a person in a world. You are currently imagining *that* you are a human, on a chair, in a room, on a planet, reading some text. We imagine *facts* and the corresponding experience follows, even if the fact itself is not directly perceived. Having imagined *that there is* a moon, the tides still *seem to* affect the shore even if it is a cloudy sky. And having imagined a fact thoroughly, having imagined that it is an *eternal* fact, your ongoing sensory experience will remain consistent with it forever. Until you decide that it isn't eternal after all.

Exercise: When attempting to visualise something, instead of trying to make the colours and textures vivid, try instead to fully accept the fact of its existence, and let the sensory experience follow spontaneously.

Next up: Teleporting for beginners.

[...]

This may sound familiar:

> Self-abandonment! That is the secret. You must abandon yourself mentally to your wish fulfilled in your love for that state, and in doing, live in the new state and no more in the old state. You can't commit yourself to what you do not love, so the secret of self-commission is faith - plus love.
>
> Faith is believing what is unbelievable. Commit yourself to the feeling of the wish fulfilled, in faith that this act of self-commission will become a reality. And it must become a reality because **imagining *creates* reality.**
>
> -- *The Law and the Promise*, Neville Goddard

The world is imagination!

[...]

So, idea-fact-thing-pattern intensified and accepted! There's no how or why needed at all; that's just additional narrative dressing. It's never necessary to "work things out" or even justify things in any way. Those are just routes towards, finally, allowing something to be the case. Realising and integrating the "fact" that nothing is concrete (even the experience of "concrete") is probably a good first step, actually.

[...]

I'm really saying it'll come for free.

I'm saying that the way to experience a vivid object is to imagine *that* there is one, and let your experience fall into line. You can't "vivid" the image directly, because it has no substance. But obviously vividity is desired.

> Q: But I don't think it's wrong to emphasize vividness first. It's gentler. What you suggest is a much stronger shift toward the crazy.

The exercise (as described) is for "mind" visualisation rather than external creation (let's not go there yet). I found taking that approach completely changed my results. Instead of trying to "draw" the image of a cube floating before me, I declared there to be one there - letting the "drawing" take care of itself. Because if something is there, *of course* I can see it. "Leading in", to make the desired result an obvious and inevitable conclusion. Harnessing the auto-complete function.

> Q: Especially with you talking about teleporting next.

It's a fun exercise. And if you are truly dedicated...

"Imagining *that*" shows that we produce experiences by implying their inevitability according to facts we have accepted or allowed. The exercise deliberately doesn't differentiate; the process is identical. The only difference is... the immediacy of the change from an image to an experience, and the directness of the correspondence. Visualising will always lead to some result of some sort. What sort of fact are you creating?

"Imagine *that*" there is a cube in front of you. Does a cube intensify, materialise, condense, drop to the ground in front of you? Or do you walk into the next room to find that the TV is showing a program about 4D geometry and the history of the tesseract (thus giving you both the cube and the context). How real does it have to get before it changes from being "triumph" to "terrifying"?

I'm going to say: no effort at all. Relax, and quietly and continually assert the fact of its existence. Don't interfere at all with whatever arises in the senses. After all, when there is (say) an apple in front of you, do you try to make it more vivid? Of course not. The object is a fact, it's appearance is inherent - the images comes to you, you simply receive it. ***Let the world come to you.***

So again: focus on the *fact of existence*. Quietly assert the fact in a mood of expectation until it feels and becomes "true".

I used to mess with my eyesight/seeing all the time. A lot of this whole thing is because of that - realising that surely it is indirect, and sensory experience is spontaneous and effortless. Instant vision improvement. Because you don't see with your "eyes", unless you really try to.

Anyway, you get idea. It comes back to what you were saying about still feeling that there is a difference between mind and physical. Well, it's really all imagination - images arising in correspondence with imagined facts.But if so, why does manifestation tend to occur via an intermediate sequence of experiences? Because we are highly resistant to sensorily experiencing a discontinuity. Continuity of experience is a very ingrained "fact". How to break down the barrier and realise that it's all just envisioned facts within your awareness?

One way is to explore direct creation and feeling the pushback. However, that does tackle an important assumption: that we assume that objects are *in* locations. Actually, a location is part of the property of an object. Including the object of "the person that is you". The facts of your location is an attribute of your apparent object.

And that is why attempting teleportation is a good exercise. You don't *go* to a new location - rather, you change the location-fact of your bodily object and your sensory experience falls into alignment accordingly. ***The location comes to you.***

> Q: This can take time.

Absolutely. I'm not saying this will just happen. You might need to spend hours, days. But those hours must be spent without effort, keeping the assertion below the level of strain. And there might be all sorts of patterns criss-crossing in the way. Part of the process is that these will all appear uncovered and then fade. But you don't need to do any investigation and go looking; just by keeping focused these things will come up. You "sit with them" and acknowledge them, and they pass.

> Q: On a related note, there are people who *can't* mentally visualize.

Very true. Although I'd add: *at the moment*, for everyday folks.

I think lots of people only have 'felt' visualisation by default. That last link pretty much describes how it was for me. It took me a long time to be able to 'image'. I could *feel-know* the object in a location, but I didn't really see it there. I could feel its rotation and movement though. And trying to manually "draw" the image part didn't help. The approach of 'asserting' was what got me there really, although I conceived of it as a sort of autosuggestion. I got the idea partly from a NLP story where he basically just paced/led and told them that they could see pictures vividly in front of them when they desired. And then they could.

I figured: Why need the hypnosis aspect? All that we're doing with that is accepting one suggestion which *implies* another fact. Creation by implication, like in lucid dreams. I can see the world around me, in both waking and dreaming life so nothing's wrong with the "mechanism" really. Why not assert that there is a bright mental object there, which of course means it would be vivid, and let the sensory aspect come? Start with the *feeling of presence*, and allow the evidence to appear.

Of course, different for everyone. And that is basically hypnosis by another name. There's a whole thing about imagination and perception in general, and "letting the world come to you" rather than striving to manipulate and control the senses, graspingly.

> Q: By this do you mean allowing the manifestations occur in a way that is congruent, as in not a discontinuity?

No, not necessarily. I mean literally *not straining* to sense or see things. In my thinking: Change is an indirect thing: you update the *facts-of-the-world* and then your sensory experience falls in line with this. Sensory experience, being a sort of 'mirage' that is based upon those facts, is something you just let happen therefore; you can't actually interact with it. For the biggest changes, you need to withdraw yourself from the current patterns - particularly, withdraw your emotional involvement (because although it's just another sense, that maintains patterns more than anything). Withdraw yourself from requiring plausibility and continuity.

That's why you should go about being 'non-attached':

- There is no solidity to sensory experience anyway; it's the image that floats above the hologram, as it were.

- While you are emotionally engaged with the sensory experience, you are grasping onto and persisting the patterns that produce it. This prevents change.

The problem is, any indecision you have is reflected in your sensory experience. If you 'kinda think' one thing but 'kinda think' another, that muddle will muddle your experience!

That is why *looking for evidence* doesn't work. The world (seems to) align with your approach to it, whatever it is. There is actually no "how it really is" behind the scenes to uncover, no secret structure except what has been accumulated as patterns over time. That's where the whole "faith" thing comes in - which really means that you should ignore what your senses are telling you, and continue to *assert* what you desire. Given this knowledge, what seems like a good idea is to assert the most flexible worldview possible. Stop thinking about stuff (that just muddies the waters) and *declare things* instead. There are lots of metaphors you can adopt for this - my favourite at the moment is The Imagination Room, where the transparent floor is patterned in such a way as to filter the 'creative light' shining from underneath, into a fully immersive sensory image; change the patterns = change the facts -> change the image, but you are always in "the room" no matter where you *seem* to be.

Set aside a half hour, sit somewhere quiet, and do nothing except *assert* silently and effortlessly that this is a dream world made entirely from your imagination and assumptions. Just focus lightly on this as a fact, and see what happens.

> Q: ...instead I imagine the within is the unmanifest void of possibility and unlimited love.

Nice also, since it has an associated feel. The reason I use the room metaphor sometimes is that, unlike alternatives such as a 'holographic aware space in which images condense' (which might be more accurate), it has a sensory aspect which can be used as a reminder: We all feel the ground beneath our feet, and whenever we notice that it can be used as a trigger to remember - "ah, the floor through which the light shines, to create my experience". It brings us back to the understanding.

> Q: I do not wish to uproot the tree...

Which is exactly fine. Power is the ability to have the experiences you desire, and what you desire is your own business. Others may crave absolute freedom from all conventions and so on, but the real freedom is to choose the conventions you like, and within those explore the possibilities.

> Q: I mean, I made this system didn't I?

You made it, but you did it *unknowingly*. Now you can do it deliberately and with knowledge. Instead of trying to work out what's going on, changing your mind as you go between different metaphors, resulting in an erratic experience, you can now simply select the one you *like* and *step into that one*. Once things settle, it's likely you'll just want to enjoy it. Make occasional adjustments. Always 'skipping to the final result' means you don't have the intermediate experiences. Sometimes that's good; often those experience are where the living of life actually takes place.

> Q: Do we know that I did it unknowingly? Couldn't I have knowingly chosen to forgot in order to experience it in a novel way after having built it?

Quite right, in terms of the life you appeared in, at the point you appeared in it. Plan out the obstacle course, then deliberately forget the design!

I was thinking more that, having forgotten (perhaps deliberately) your own powers of creation, you have since then been making changes to your reality without knowing it. But now you know again, you can - um - be more careful with it. :-)

> Q: For me it's the same except I retreat inward to that interior space, sort of like where the observer of all this is, almost as though he is the one exhaling out forms and ideas into his television set.

That's good. Another I've used to remind myself is "two-way looking" - placing my attention both outward into the space in front of me and inwards into the space I'm "looking out from". This makes it easy to notice that it's all floating in a big infinite space. There's a literal gap where you normally assume "you" to be.

The First Tulpa

Introducing Tulpas

According to the definition at the /r/tulpas subreddit, a “tulpa” is an imaginary friend which has its own thoughts and emotions, and that you can interact with. It is an apparently independent consciousness existing within the creator’s mind. It has its own opinions, feelings, form and movement. It is an additional “person” within your consciousness. Tulpas are created deliberately, but can arise accidentally.

Deliberate Tulpas

Deliberate creation involves regular *forcing*, where the host deliberately visualises and interacts with the expectation of the presence of the tulpa - implicitly seeding it by giving it attention and expectation. At some point, the tulpa develops sentience and begins to act of its own volition.

Another aspect of tulpa creation is the development of a mindscape or “wonderland” - basically, a persistent mental environment where the host and the tulpa can interact and explore together, without having to “overlay” the tulpa over the everyday world experience.

Accidental Tulpas

An accidental tulpa, such as a childhood imaginary friend which may persist into adulthood, does not arise by deliberate forcing. How does such a tulpa come to be? Perhaps by *expectation and implication*.

The child's need for company and exploration of itself via another *implies* an additional consciousness with which to interact. Alternatively, it may be that the development of the child at an early stage involved the creation of multiple sentient aspects, of which one became primary.

The First Tulpa

As a child, we are passive and receptive. Over time the actions of others towards us implies that we have a sentient personality - that we are a "person" or have a person inside us. Responses are expected of us that align with this notion. In short, the world around us *forces* the empty mind to come up with a sentient personality in the same way as we might force a tulpa. In fact, oneironauts all know that the “person” they experience themselves to be is not who they really are. I am the *awareness* in which that “person” resides. The “person” itself is in fact nothing more than a tulpa: *the first tulpa*, which we confuse as being ourselves. In fact, it could be said to be *our-self*, it's just not what we *are*; it's something we *have*.

And what of the world around me? It seems stable enough, a persistent environment where the person can interact and explore. Like a “wonderland” for the first tulpa, in fact:

> A mindscape/wonderland can be imagined in such a way that large areas of it are undefined or lack clarity. Traveling within the environment outside of areas you've consciously defined can lead to a subconscious, dreamlike generation of environments and landscapes. This has been known to provide interesting and exciting activities for tulpa and their creators alike - it is quite literally letting your mind wander.
>
> — *What does it mean to ‘explore’ a wonderland*, Tulpa Subreddit FAQ

You are awareness, and you have passively created a wonderland and a tulpa with which to explore it. The person you think you are is just your first tulpa.

With this knowledge, you might choose to create others, to delete your first tulpa and take your stand as the creator, and you might even consider amending your wonderland to a more pleasing layout, for a more flexible existence...

[...]

> cosmicprankster420: If I am just awareness, why is it that i have a preference for certain types of tulpas, or is that the original tulpa creating tulpas of its own?

Thinking it's not awareness that has the preference.

Other tulpas: I'm thinking it happens just by implication. The first tulpa implies further tulpas by expectation and implication, in the same way it was created.

I don't see "ego" as central overall, in the larger picture. The ego is an idea that you have, and because you identify with it you end up with thoughts and actions that arise consistently with it, out of expectation. Other regions of awareness end up with the same thing: behaviour via expectation, clustered around an idea, from deliberate or accidental *forcing*.

So it depends on where you "stand". If you are standing as /u/cosmicprankster420 then you experience a world that is implied by that tulpa, and that includes other tulpas. If you stand as awareness itself, then you no longer take the perspective of the first tulpa, and this no longer applies.

But I'm not sure I've understood your idea of a "middle self" properly!

> Q: His middle self idea carries two constituent parts. First is like a Platonic Form. Using his example, his middle self carries a certain attribute that is transmitted to tulpa-selves, in this case Green. Second, it's almost like the HGA concept. A higher self that stands as an intermediary between the Ego and the All. I encourage any of my psychonautic friends to eat their preferred mushroom and read my post. I'm freaking myself out at this point.

Ah, I see it. Well, there can be endless subtleties of patterns within the awareness that we are; a pattern of predominant "green-ness" could indeed precede/seed subsequent manifestations. It wouldn't need to be a "conscious choice" as such, simply a bias in the pattern. (i.e. None of them are really "doing" anything.)

[...]

It bridges the boundary between tulpas as practiced on that sub (create a sentient consciousness, spend time in a wonderland) and the Tibetan twist (actual materialisation, in this wonderland). The difference may of course just be one of limited beliefs, and hence constrained experience, today. In other words, the level of "solidity" required for most people to perceive a form may be much higher than it was previously. Still, interesting they experienced her differently visually. Does "everyone" experience *us* the same, I wonder?

> Q: Another thing I was thinking about as I've been mulling over your post is that other people are all indistinguishable from well-developed tulpas that are occupying a well-developed mindscape. Earth is just another mindscape in our imagination.

Yes, exactly!

This is what I'm saying with the final paragraph: **You are the First Tulpa in your awareness, and all around you are the other tulpas you have created** - some by request, some by implication, all unwittingly - to explore your mind together as this unfolding wonderland...

[...]

> Q: Believers in tulpae are like dogs mistaking their own reflections as others. Only in this case it's a mental reflection. If you think that deluding yourself into thinking like a stupid dog is an accomplishment, you have my greatest sympathy.

The point is that people are *already* deluded, before they get involved in deliberate tulpa creation.

> Q: Yes, one of the big things is that people will make a "tulpa" of other people, projecting their own thoughts etc into others when it's completely unwarranted (I was guilty of this in the past with extreme social anxiety, thankfully I was able to completely cure it.) Gods themselves are just "tulpae." And of course method acting is just sort of like being your own tulpa.

"Stimulant" is a related concept = Your internal representation or simulation of other people that you use to understand the meaning of their actions, anticipate their responses to yours. Difference is the underlying assumptions about experience: One is your model vs an external world and person, the other is seeing people as an actual part of [the larger] you. Separating the two experiential would be challenging, since from your localised perspective the evidence is identical.

MANAS & The Subjective Reader

I've been finding a few inspiring gems in the old MANAS journal editions, available free online. Some of them are about subjectivity and reality, others are more about society - e.g. issues of conformity and freedom. Lots to wade through, but people might find things that interest them re: the larger picture of world-creation.

> MANAS is a journal of independent inquiry, concerned with the study of the principles which move world society on its present course, and with searching for contrasting principles- that may be capable of supporting intelligent idealism under the conditions of the twentieth century. MANAS is concerned, therefore, with philosophy and with practical psychology, in as direct and simple a manner as the editors and contributors can write. The word "manas" comes from a common root suggesting "man" or "the thinker." Editorial articles are unsigned, since MANAS wishes to present ideas and viewpoints, not personalities.
>
> -- http://www.manasjournal.org

Here's an example of an article that's interesting on Theodore Roszak and linking objective vs subjective science. Sample quote:

> I would like to help you gain an appreciation that came to me only slowly, painfully, and with much difficulty: how our intellectual concepts and beliefs limit our ability to perceive what is really happening in the world. When the world "was" flat, the heavens "had" to move around the earth. We see the world through the blinders of our own beliefs. When the world's behavior resists our expectations, as now seems to be the case in many areas of policy analysis, we need to question whether some of our important beliefs are in accord with reality. Unfortunately, our most basic beliefs are seldom accessible to our conscious mind: they appear to us as simple, unquestionable observations about reality. . . .
>
> To truly see that one of your own beliefs is just an assumption can be liberating. This experience, though, is not amenable to precise programming. You must stretch your mind, envelop your beliefs with contrary thinking, and allow your imagination to roam in forbidden territory without automatically rejecting its perceptions as "absurdities." . . . By holding fast to certain beliefs, you may be denying a part of yourself that would come to the surface if you were willing to accept a somewhat different set of values or beliefs. . . . What I am suggesting derives from a belief in the indivisible unity of life and, therefore, in the importance of making work an integral part of the whole. . . .
>
> To be able to integrate your life, however, you will first need to re-examine your unquestioning belief in the superiority of "objective" over "subjective" research, a belief apparent in your condemnation of what you consider subjectivity in my writing. Until you relinquish this belief, you will be afraid to approach work with feeling as well as intellect for fear of losing your much-valued objectivity. But, pure "objectivity" doesn't exist, since any observations, experiments, or analysis must always be done by a person, who inescapably must have values, emotions, and feelings that influence his or her work. . . .

You seem, however, to believe that because you desire to be objective you will be immune to those passions, prejudices, and dominating opinions which "are the abundant source of dangerous illusion." [Laplace.] What nonsense. I am sure that Laplace would agree with me that those most likely to be led into dangerous illusions by their emotions are those who would deny most vehemently that emotion played any role in shaping their opinions about "objective" truth. . . .

I have no desire to deny that my views of the world influence my work. You term this "subjectivity" and denounce it soundly. I term it "wisdom" and recommend it highly. By drawing on all of my perceptions of the world, I believe I obtain a more complete and coherent view of the world processes that are unfolding than would be possible if I limited myself to information that I process intellectually and analytically. In a sense, I work backwards from my overall view of the world to the specifics of a given problem, applying tests of logic and evidence to check the correctness of the perceptions derived initially as well as from thinking.

-- Vince Taylor quote, *No Precise Programming*, Manas Journal, Volume XXXII 1979

We Are But The Dream Puppets Of Picard

Now, this is more in the realms of /r/synchronicities but because it's part of a chain of events that relate to this sub, I'm going to post it. In my downtime over the last month, I've finally been putting a bit of effort into philosophy stuff - reading things I've been meaning to catch up on, overdue film viewings and suchlike - all related to the nature of reality, thinking, perception, imagination, dreams, all that.

In among the masses of comments recommending related film and TV to watch, someone recently mentioned an episode of *Star Trek: The Next Generation* that has parallels to one of my favourite stories on this sub. Forgot all about it; was never all that into *Star Trek* and haven't seen it in maybe 10 years. Browsing the web with cable TV on in the background yesterday (not usual, I always watch DVDs or downloads, not broadcast) getting bored of the sound of Ben Miller's voice in *Death in Paradise*, I flick the channel up - *Friends* - and again - *Friends* again - once more - it's *Star Trek: TNG*.

"Hey, I wonder if it's that one about Picard's dream? That would be amazing."

Channel starts, Picard's on the bridge and within a second gets knocked out by some mysterious energy ray. Wait for the end of the opening credits for the episode title. Sure enough, it's *The Inner Light*, the episode all about living a full parallel life in (effectively) a dream, packed with relevant messages. And an annoyingly persistent flute melody.

If this world suddenly evaporates later today, revealing all this to be part of a post-meal nap Patrick Stewart is having, I won't be all that surprised.

TL;DR: I watched TV yesterday. ;-)

[...]

Today's Random Theory

there's always one brewing, sorry

When we have a problem to solve, we usually think about the problem and its details, and generally try and "work it out" by effort. Sometimes we get to the answer by doing this, usually we have to stop and let it be. Quite often, the answer then just comes to us, pops into our heads, later. Curious!

There's a book called *Autopilot* by Andrew Smart which talks about how, when you stop consciously directing yourself, your brain is actually at its busiest. (fMRI research often ignores this "background" as distracting, but it's actually your default mode in life, or should be. You are right to be lazy.)

The best way to generate ideas and solutions, in other words, is to set up the problem and then leave it be: all your resources will work on it holistically, and you'll be alerted when this is done. *Trying* to solve it actually interferes with this process: you keep resetting the problem back to its starting point!

I think of this as: A problem isn't *solved* really, not by action - a problem is actually a thought which gradually and naturally unfolds and changes into its own solution. The solution is implied in the problem, or: the only difference between a problem and a solution is *time*. So, what if the whole world works like this? When you have a 'problem' or a 'question', it's not just your brain that is constantly busy moving from the 'question' to the 'answer' - it's *the whole universe*.

Sometimes the answer will come as a thought in your head; sometimes as a television programme; sometimes as an overheard conversation on the street; sometimes as a spontaneous action you end up doing for no reason...

TL;DR: **Left alone, the universe naturally moves from the problem to the solution, from the question to the answer.** Does your life in fact constantly seek to solve itself, if you let it, by whatever route is available?

> Q: This autopilot thing seems to make a lot of sense, when I couldn't remember some word on an English vocabulary test I would move on to other questions and the word I was looking for would always "pop" into my head later. As for the universe theory, I know you didn't mean it in a religious way, but it's very similar to what a nun once told me, that when you have a problem and there's nothing you can do, just stop thinking and let God do his thing and a solution will appear. I've followed this advice for years and haven't been disappointed once :)

Good observation! It's not really a religious thing, it's more a how-the-world-seems-to-work thing. Those prophet types just got their version in first! Maybe all religions are based on fundamentally sound ideas about the world (or rather the mind) probably, trying to convey essential truths as seen at the time. The teachings just become corrupted in the service of the "business and power" aspect of mature religious organisations. Even the whole notion of "God" gets mutilated into a vengeful entity, rather than the "nature and inherent intelligence of existence" (your mind as it works if left alone) as originally intended.

The essence: -- "Ask and it shall be given to you; seek and you shall find"

Actually, the alternative translations say it even more clearly. Neville Goddard, a New Thought thinker last century, built a whole approach to life based on interpreting the Bible as a "manual for the nature of reality, the mind, and living". Fascinating stuff. Set up the pattern or define a problem, let the "universe" unfold and solve it! If that isn't an example of "faith", what is? (I'm not religious at all, I just find these connections interesting.)

[...]

> Q: I am watching it now on Netflix.

Did you start watching before coming across this story, by searching or whatever? Or did you look it up on Netflix after reading this?

> Q: Yes, after reading this. I myself, as crazy as it sounds, fully believe that I am not living in the same life I was ten years ago. It's not a fully formed idea, and it's entirely conjecture...but it's a feeling I can't shake.

It's possible that none of... *this* was as it now "was". How do we tell whether it is us, our minds, that change - in a moment of epiphany say -or the world? We have a feeling, a tugging, so we investigate further, and find we cannot separate the two.

Darkroom Vision & Chef Hats & Dreams

I was reading a blog post on how we represent the world to ourselves - a really great article, here at the *Well of Galabes* blog - and a couple of the comments underneath it seemed relevant to our Glitch explanation efforts so I've included them below. They emphasise how much our experience is at best 'inferred' and at worst 'created'. The comment on the narrative flexibility of dreams is interesting too. You can imagine both of these appearing in this subreddit in one form or another, as reports.

Darkroom Vision

> "I realized I have a much more dramatic example of the pure subjectivity of perception in my personal experience. It's what I call my "darkroom vision."
>
> When I was in college and taking photography classes, we were provided with a large community darkroom. The safelights were always on in the darkroom, of course, as there were often several people working in it side by side. One day when I was working, the power went out and the safelights went off. A darkroom with no safelights is truly dark; even with full night vision adjustment human eyes will perceive no light. Those of us who were working in there fumbled our way out to wait for the power and lights to return. After a while it was apparent that power was not coming back anytime soon, and I had left some prints in the fixer bath. So I went back into the darkroom to retrieve those prints and move them to a water wash. When I got in the darkroom, I realized that I could very faintly see the big table in the middle of the room with all its individual tubs of developer, stop, and fixer. This disturbed me, since a darkroom is supposed to be absolutely dark. I reached for the corner of the table, and when my hand reached it, there was nothing there. The table immediately vanished from my sight. I fumbled around a bit, found the table by feel, and instantly it popped back into view in a new, and "correct" location.
>
> Though this image was faint, it was definitely a visual image, indistinguishable from what I would have seen had there been a very dim light in the room that was just barely above the threshold of perception. But, given the disappearing and reappearing act the table put on, it was also clearly coming from inside my mind, not from any "objective physical reality."
>
> After this experience, I discovered that I can always see by this "darkroom vision" when I am in familiar places in total darkness, but (here is the key) ONLY if it is a place I know well in the light. It is very useful. The image includes things that I do not have a direct conscious memory of. If I have misplaced something, I can look around for it, and when I see it and reach for it, it usually is there. It's funny, when it is not there, to see it vanish. But it is usually not far from where I saw it, and it will pop back in to view when I do get my hand on it. In one darkroom I was even able to read the hands on a large timer clock, getting some idea of how much time was left before it would chime. The reading I saw on the clock was often not exact, but it was fairly close.
>
> And of course the evolutionary biologist in me appreciates what a wonderfully clever adaptation this is, to present all this subconsciously stored information in a handy visual image, showing me all of my mind's best estimates of the position of everything in the room relative to where it judges me to be.

I don't have to think about it at all, it is effortless on my part. I just look around. And it updates instantaneously in real-time based on new data."

-- Bill Pullium, comment

Objects Revise Themselves

"I remember working in a kitchen, when a few of the cooks began to wear tall white paper hats like the chef had always worn. One of these cook's had a similar body-type as the chef, and sometimes when he'd enter the kitchen, from a distance and out the side of eye, in peripheral vision, I would actually "see" the chef enter the room, until he got closer and the image would shift back to the cook in question.

This happened after I had started meditating and noticing the activity of my mind more. I was surprised, because it wasn't just that I was unsure of who this person and thought, "That might be the chef", it was the for a really brief moment, I actually had an image in mind of the chef entering the room, which was quickly altered as the cook came into better focus.

Interesting also in that, from a social primate point-of-view, my mind was always scanning for the chef's presence, and how he might view my work.

I notice that phenomenon in the evening light as well, when I encounter an object that I can't quite make out what it is, but looks to be the size of an animal - it is very quick, but I can see my mind trying on various perceptions to the hazy figure: "Is it an animal? Is it a raccoon, or a dog?" until I can get a better view of the object, and the perception settles down to something more stable.

I imagine these moments of perceptual uncertainty make conscious a process that is normally hidden from me, of how the mind decides what something "is", like a table, or chair, or person, etc., and then supplies an appropriate image, though it seems to me like I am simply "seeing" something that is "there".

Something else - in becoming aware of my dreams, I noticed that my mind has these moments of indecision, then decides on a narrative framework for things, then will alter past happenings to fit that framework. I'd always thought dreams were like movies playing from beginning to end in order, but on closer inspection, it seems more like streams of thinking, in which the mind will decide on a story, then go back and change what happened before to make that story coherent!"

-- Daniel Cowan, comment

[...]

I'll add another experience which is more accessible, that we've probably all had but perhaps not paid much attention to: When I misread a word, I actually *do experience the wrong word* - I literally see that incorrect word in front of me - and then it 'snaps' to the right word when I go back to check.

This highlights how our experienced world is basically an inferred dream-space where the objects are a best guess, 'inspired' by sensory(?) input and historical context, and is continually updated as new information is received. This brings to mind Donald Hoffman's ideas on our experience being like a 'user interface' to help with our aims in the most efficient way, rather than an accurate representation.

Anything could be going on behind the scenes. What we perceive may be directly related to our aims and goals, as things are filtered accordingly.

Q: it's not really the eye that "sees", it's the brain that interprets the optical signals

You can take it a step further. Your brain doesn't interpret optical signals and turn them into images directly. The signals from your eyes and other organs all just contribute information, to the extent they are available and 'online'. What we actually do is essentially *imagine* our surroundings, based on inputs from the senses and from memories. Not in a "processing way" and not through conscious effort; this is the passive activation of previous patterns. Certainly, if there are little bits of movement detectable those will contribute - but *even in complete darkness* you can still see the room around you when relaxed (and if you allow it to happen), although often it'll be a little bit wrong. (This skill is very handy, because when you look at how eyes work, they are *rubbish* at seeing - you are mostly blind anyway.)

In fact, people who go blind later in life sometimes find that after a while they can "visually perceive" objects around them again, as other senses provide clues from which the presence of those objects can be inferred. In other words, what you apparently see around you right now is a hallucination "inspired by" whatever information is available. Which is why you can still see in dreams, even though you don't have any eyes!

The problem here is with the word "seeing" because in common usage it implies "eyes" or that you are somehow perceiving a thing that is definitely there. Perhaps it's better to keep it to the essentials: "Seeing" is having the experience of seeing something, whether or not there is a something actually there, in the form of an image.

Q: Also, I don't believe that one can still "see" in complete darkness

You can. You don't need any light at all to experience a complete room around you (as described in the post). When you try to *act* on the basis of that image, it will update according to the cues provided by touch though - in the same way everyday seeing is updated by the little snippets of optical information your eyes periodically provide. Or more accurately, the content of *attention* as it scans. It is a relatively rare experience though, but if you relax enough you can have it. In fact, it might be the natural state of vision if we aren't interfering through effort.

Q: But this works only once you know an object and/or have seen it before.

You can *only* see things you've seen before (when you see a new object, it is made up of raw shapes and colours, or other familiar elements in an arrangement; it takes a while for it to become its own complete pattern). If you have a misunderstanding of an object, you will "see" that misunderstanding, until a closer look reveals the contrary detail. It's a fun thing to experiment with.

Q: Huh? Seeing without having eyes, in a dream? That never happened to me.

Of course you have. I mean, do you think that "dream eyes" take in "dream light" which is then processed in a "dream brain" so you can have some "dream seeing"?

Although your dreams do sound as though they could do with a bit of perking up! ;-)

An interesting observation though: Sometimes we have "knowing" dreams where we aren't actually experiencing. Almost like we're just getting *narrated* the content. And you are usefully highlighting that we don't all have the same experience!

(If you've ever had a lucid dream though, you'll realise that a dream environment can be *more* vivid than everyday life.)

How can you tell the difference between "full imagination" and *not* "full imagination"? After all, we only know we are "deceived" when our experience *shifts* in a "correction".

I mean, have you really examined every part of the room you are in? And yet, you don't feel as thought there are "gaps" in your visual experience of it. There are most likely vast parts of your daily experience which you have never examined properly - and you are therefore just completely hallucinating, without knowing it.

I think of it as "dreaming, inspired by the senses". Of course, I have no access to the information provided by the senses at all - only the final conclusions - but we tend to assume that what we are experiencing is in some way contributed to by such things.

> Q: If that would be the natural state of vision, it would be better to have no eyes - I just don't believe that.

No, that's not what I mean. I mean that, in a relaxed and open state, it is possible to have a visual experience of your surroundings even with eyes closed. When you go up and down stairs and use your keys with eyes closed, if you pay attention you'll find that you do it via a sort of "three-dimensional feeling-out". There's not much difference between this and a "three-dimensional visioning-out".

> Q: What about babies? Everything is new to them, they don't have names for anything, how could they learn to see?

Why do you think having names for things matters? (It's an interesting assumption!)

Babies learn to see slowly, and it happens passively. There are probably raw "archetypical" or building-blocl shapes which can be perceived immediately (it is thought). Exposure gradually clumps these together into trace patterns. Lines and circles become associated in certain configurations into whole patterns of increasing complexity, into what we term "objects". Simple exposure over time will result in this pattern formation.

> Q: What I see with dream-eyes is full imagination.

Right, you don't have *functional* dream eyes, do you? You just have the imagination. The dream eyes are *inside* the imagination. Your dream experience isn't "inspired by" the input of dream sensory organs.

> Q: Close your eyes and take it away: With eyes closed you can either image it still being there, or taken away.

A couple of questions to ponder:

- Why don't you go blind (or blurry) every time your eyes move?
- Isn't blinking and eye-shifting essentially closing your eyes?

- How can you tell the difference between a dream experience and a waking experience, apart from by memory and expectation of what is "usual". In other words, what *about the direct perception of the moment* is different?

> Q: I had some dreams where I could take control over what I did

Yep, if you *knew* you were dreaming while in the dream, that's lucid dreaming. Interesting that you don't have colours! Next time you have such a dream, just "ask" for it to be super-vibrant and in colours. And don't take "no" for an answer! :-)

Interestingly, in the 1950s/60s it was thought that dreams *were* black and white, and people nicely played along by having black and white dreams, and those people didn't believe it was possible to dream in colour because they'd never experienced it. But it was. The same thing happened with lucid dreams.

> Q: I've heard about the night vision thing before. A lot of people say that when that happens you're looking through your pineal gland, your third eye. Interestingly the pineal gland actually contains rods and cones like your eyes do.

Yes, I've had the experience of 'seeing through eyelids' and the accompanying feeling is that I'm centred and 'looking out from' somewhere near my prefrontal lobes. This is also a technique used by some vision improvement approaches, interestingly - to "find your centre for seeing".

> Q: The dream thing really trips me the hell out.

Yep. Basically, each moment strives for 'coherence of narrative'. You're doing it right now. Actually, the process described of "trying on different interpretations" is an example of this. Normally we don't remember this; once the perception has settled, it was "aways that way" for most of us.

We delete any inconvenient histories as we go, once we've reached a decision.

The Girl Who Saw Through Illusions.

A little story I liked:

> **The Girl Who Saw Through the Illusions**
>
> *By Leo Babauta*
>
> The girl was at work when one of her coworkers said something demeaning about her work, and she immediately got upset, felt defensive, and thought all day about how the coworker was wrong and how she could prove it to him. At home, her boyfriend left his dirty dishes in the sink and the trash was overflowing and she felt irritated by his lack of consideration. She thought about how wrong he was, and why couldn't he just do these little things to be more considerate?
>
> As she was stewing in her anger over these two people who had wronged her … she wondered what was going on. Why did she have to be so frustrated, angry, irritated, by these little comments and actions?
>
> The next day, she went to work, and noticed other people also frustrated and stressed out and angry at different times in the day. She saw it in the faces of strangers on the street, then in the complaints of her friends when they went out for a bite to eat after work.
>
> What was going on?
>
> Then she began to see something strange.
>
> What she saw was this: each person had a treasure they were protecting. A beautiful gem that no one else could see, but that they felt was really valuable and that needed guarding. An Inner Gem.
>
> When one person would interact with the other, even if the actions or conversations had nothing to do with the Inner Gem … each person would worry that the other was trying to attack their Inner Gem. Everything became about guarding the gem, protecting it from attack, making sure it was safe. The girl realized that the gems didn't really exist. She realized that we just imagine them to be real, and don't realize we're doing it.
>
> **She realized that it's all an illusion.**
>
> And it's making us unhappy.
>
> So that day, she stopped trying to protect an imaginary gem. She stopped trying to be right, to be seen as good and competent and smart and perfect, to see herself as a good person at all times. She stopped thinking that other people's words and actions had anything to do with what she imagined herself to be. She stopped trying to protect her position and self-image.
>
> And, gently letting go of these illusions, she became happier. She would smile when someone else would start protecting their imaginary gem, and realize that their frustration or rudeness had nothing to do with her, but everything to do with the gem they were protecting. She would go about her day, enjoying herself, and trying to make the world a better place.
>
> *-- Blog entry from Leo Babauta's Zen Habits*

[...]

> Q1: I like this a lot. Whenever I take a step back in my head and pay attention to how and why I'm reacting to things the way I am I usually feel a lot better. However the ego always creeps back into play and when I realize I am getting unhappy again I have to make a mental note of it and work on once again detaching from the ego. I hope to be able to detach for good one day!

A step back in your head - and this is kinda literally true isn't it? An easier and more persistent approach is (I find) so switch "context" to the background space that experience is arising in. Of course, you then have to just let actions be spotaneous and not push or rush or interfere - as soon as you do, your attention narrows (because that's how direct action works: you don't do it, you squeeze your attention).

Great when you're in it though! :-)

> Q2: Never take anything personally

Right - because **there's no "person".**

> Q3: What matters? **You decide.**

Yes, quite so.

[...]

> Q: In my way of thinking, the gem is not ego or individuality, but rather free will. I think free will is an illusion - a bad one, which makes us think that people are "responsible" for their mistakes, that they "deserve" punishment, and so on... the false idea of free will is, I think, the root of all anthropogenic human suffering.

An interesting idea. I'm not entirely with it, maybe. I'd say that "free will" varies in terms of context - in terms of the "sphere of attention". Someone who is narrowed on the body or certain thoughts is limited. Meanwhile, someone whose attention has expanded to the "background awareness" has more flexibility, greater choice. After all, free will isn't about the ability to do just *anything*, surely - it's about being free to choose among the maximum number of possible options, to take the route most appropraite for you.

However, this "maximum freedom" is in a sense spontaneous, potentially - the only choice you fully have is the ability to "say yes" to it, to cease resisting. And of course, to be able to switch to this larger context, you have to either have encountered the concept of it ("grace") or just randomly have it happen to you (also "grace").

> Q: I'm not against the idea of freedom, the capacity to act. My problem is with *free will*, the idea that there's some sort of magical essence which is making "choices" and is "responsible" for its actions. It is manifestly obvious that the mind is an emergent phenomenon resulting from the brain, thus all our choices are the result of the shape of our brain, which itself can be explained entirely in terms of genetics, past experience, present environment, and of course the ever present quantum randomness. How can you blame someone for doing something which was the inevitable result of things entirely out of their control, some deterministic (as with genetics), some chaotic (as with experience and environment) and some random? Nowhere in that mess of causes is there room for a magical "free will

> force". When you let go of that manifestly ignorant, superstitious idea and recognize that all events, including choices, are the inevitable result of the laws of physics, you become able to forgive, to have mercy, to love unconditionally, as you realize that the illusion of self control is just that - an illusion. You also can learn to forgive yourself. Your mistakes are not "your fault." They were inevitable imperfections in an imperfect world - but the self acceptance which results from this realization inevitably causes some of those imperfections to disappear, and through the butterfly effect, a great good is unleashed upon the world.

Okay, I'll probably disagree from the "obvious of emergence" part for consciousness, but we can certainly say that the *content* of consciousness has correlations with the brain.

We do have free will in the sense of identifying with one part of experience vs the rest, and having the power to pause and select amongst options. We don't choose those options, and we don't choose what we want to choose, but within the parameters of the environment we can select and "disobey". So self control itself isn't an illusion, what is in debate is the basis of the control in terms of information.

If we don't have free will in that sense, then we can't choose to let go, or to learn.

If anything is a "magical free will force" it is awareness itself, which then turns out to accept what arises - so the real deal is that to operate the best you could ever operate would be to let go and have your *entire being* contribute to your actions. Also, I think that we can pause and 'ask' for random creative inspiration, and then act on it or not. This makes us completely unpredictable. We can always ask for additional options, in effect.

It turns out that even worms have free will, apparently.

> Q: I suggest you research chaos theory.

I know what you're getting at, but I would say that we can't extend chaos theory to brains quite yet.

> Q: Do you mean attention, which is a product of brain patterns and is thus chaotic?

Is it a product of brain patterns? Where is it?

> Q: Or do you mean consciousness, that which perceives, the inexpressible "essence" of mind which is aware of those brain patterns?

Consciousness. I use the term "awareness" because consciousness gets confused with *conscious-of* and *self-consciousness*. I'm not convinced that consciousness is "emergent" from the brain. I'm inclined to say that it is a fundamental property. But that's a separate discussion, and it does not necessarily matter for "free will".

> Q: Where in all this are you seeing a free will force?

I don't suggest there is a free will *outside of experience*, I suggest something more akin to (as another responder said) compatiblism: There is a part of us we identify with, and there are the options which appear. Furthermore, we can 'ask' for further options. We are "free" only to the extent we can choose amongst the options presented to us, using all the information at our disposal. In other words, we can make the *best* choice. That's "free enough".

Can I add, though, that brains are deterministic 'in principle' but really we are nowhere near understanding the brain, so I stay back from saying things "are" this or that.

I try to stick to my own experience, as it arises subjectively, initially. The step between determinism and randomness may be something more structured, a probability pattern based on intention. There is also the issue of self-reinforcing "perceptual memory" which needs to be explored.

Maximum free will: To have all the information in the universe available to you, and to choose your actions based on this. Which would be deterministic of course; you would always choose the best option.

> Q: My problem is with the idea that there's this supernatural force beyond the brain capable of controlling it...

Well, brains are a problem because we really don't know anything about them and how the correspond to subjective experience (beyond certain content correlations, and even there much of it is the opposite of what is expected). So we put that aside.

I say that **"Free Will" is the ability to choose amongst options based on all the information available to you.** That's all that is required and that definition will outlast any changing notions of what a "self" is and what consciousness is.

> Q: I do not understand what you mean by deterministic in principle.

We have to say "in principle" because we do not actually understand or have knowledge of the mechanisms in use, we are drawing conclusions from out *concepts* of determinism and randomness. For instance, in practice what we have called "randomness" might not be what it seems.

> Q: I don't know enough about neuroscience to give you details...

Right. Really, if you actually look into the neuroscience, although it is grand for helping patients who have suffered brain damage and so on, it is basically rubbish as regards investigating the properties of awareness and subjective experience. Because it is not intended to - it's not "science" in the same way as physics. Poorly designed fMRI-based experiments do not a good understanding make, alas.

That's why I tend to put the brain aside, as it were. The theories change so frequently (e.g. for vision and perception, etc) as to be meaningless.

> Q: Yes, of course pure consciousness (that which perceives) is a self-existent, nonphysical phenomenon, however it is somehow interlinked to the brain...

There are correlations between experience and brain activity. Changes in the brain cause changes in the *content of experience*. This is different to consciousness.

For clarity, it is good to separate out different types: there is the consciousness (which I call "awareness" or *being-aware* to keep it distinct), then conscious-*of* (the content) and *self*-consciousness (the identification with a certain subset of content). There are all sorts of issues with correlation 'attention' and even 'memories' with direct brain regions, etc.

Anyway, I'm tempted along these lines:

- What you are, is "open unbounded awareness".
- Within this, experiences arise.

- From the outside (3rd person) the brain is seen as the "image" of this activity, in the world dream as it were.
- This means that brain imagery will show:
    - Some correspondence to the surrounding environment (if that is what is being experienced).
    - Some correspondence to the thinking going on (if that is what is being experienced)
    - And: triggering brain regions would be expected to result in experience in awareness, just as a passing train would.
- The brain is not causal; it something you are aware of It's like observing images in someone's eye, and noticing that if you poke the eye they report different experiences.

In other words, what's really happening is that there is correspondence between *the unbroken continuum that is the world* and one's subjective experiential content. There is much more that can be said about that (your awareness actually includes the whole extended world, it's just that the content is "brighter" in the brain area if you end up focussed there), but then we drift off-topic.

Returning to: *I say that "Free Will" is the ability to choose amongst options based on all the information available to you.*

The key here is, **what information is available to you?** Is it just the information localised in the brain area?

> Q: And I daresay science knows a lot more about the brain than you seem to believe.

I keep a good eye on it. Brains and consciousness and metaphysics are main areas of interest for me. Neuroscience is as rigorous as physics as a discipline as far as it goes, however (and actually physics is inclined to this of late) it makes public promises it doesn't know it can keep. Consciousness is one of them.

(It reminds me of the early days of genetic research, where we were going to have a "gene for every characteristic" via its blueprint. Of course, the reality turned out to be something quite different.)

> Q: The fact that the theories change frequently is proof that progress is being made quickly, not that they're all meaningless.

Or it means that it's ungrounded and unfocussed, with a 'theory-of-the-week' approach, because it hasn't yet developed an overarching and coherent framework. Individual research results are interesting and thorough, the attempt to connect the parts, however, falters.

> Q: Your awareness does not extend throughout the world. That is a manifestly superstitious concept.

I think you are misinterpreting me. Briefly put: I suggest that *consciousness is fundamental* as a property, and this is how we can connect 3rd-person and 1st-person views. It is not "my" awareness that extends throughout the world in an external view, however everything that I experience *of* the world does arise in my awareness.

> Q: stick to pure materialism and rationalism

Sticking to pure materialism is a problem, because it doesn't work, unfortunately, for these areas. It's fine as an unexamined background idea for 'patterns and regularities' as observed in physics, but it's no use for consciousness, alas.

This doesn't mean we go to "woo land", it simply means we incorporate consciousness as a property (a la neuroscientist Christoph Koch, perhaps). Note, this isn't *self*-consciousness! Rocks don't ponder their existence. However, sufficiently complex entities *do* have a "what it is like to be them".

For humans, the brain is the image of that, but of course that reflects the complete nervous system, which in turn reflects the environment, so effectively the brain is an image of the world. That is what I mean by the world being unbroken in awareness. Where do you suggest consciousness "is" in the brain? And why does it have that location and not another? And what is the stage at which an area flips from being not-conscious to conscious?

Inserting consciousness at a fundamental level skips all of those problems. The entire brain becomes the experience that appears in and as consciousness. We keep all of our great neuroscience stuff (brain patterns == experiential content) but don't need to worry about 'how come it becomes aware of itself'.

> Q: I agree that it's fundamental. I've agreed with that all along. But it only exists in the presence of information processing. You know how supernovae generate neutrinos? Well, information processing produces consciousness. I see it as a kind of field, like an electric field, only generated by phenomena which process information, rather than by just any charged particle. It is a field in abstract space, rather than any concrete location. It's not "in" the brain, any more than an electric field is "in" an electron. It results from the brain, and exists in some dimension of reality which we cannot yet measure. Whenever anything - neuron, transistor, or otherwise - enacts an "if then" statement, compares a set of data to a threshold and outputs the result of that comparison, thought is happening, consciousness is happening. You know how mass bends spacetime? Information processing bends consciousness-space. No, better yet - information processing IS consciousness, the same way gravity IS the curvature of spacetime. And how do you know the amount of consciousness? It is proportional to the level of processing, the level of pattern recognition. Anything that discerns patterns is conscious. The more complex the discernable patterns, the higher the level of consciousness. The more connections among processing units, the more consciousness. But NONE of this leads to free will.

We're not so far apart - for instance, I agree there is something that could be called a 'fundamental field', only it has no spatial or temporal properties. It's only property is *being-aware* and it comes *before* neutrinos and the like. And before information. Because it comes before patterns - patterns are formed *within* and *of* it. And *that* is what "consciousness" is.

Note, that being aware *of* things and being *self* conscious is a different level, and it misnamed because, indeed, it is a form of patterned experienced.

> Q: *The more connections among processing units, the more consciousness.*

There is never "more consciousness" in the way I say it. I think we're differing in our use of the term. In my take, you'd mean something like "an increased ability to be aware of things and manipulate them". Something like "greater awareness *of* things".

All information processing does is transform one pattern into one or more different patterns. It does not change the 'stuff' that patterns are made of (which is "consciousness").

Free will is dependent on which perspective you are viewing things from. Someone standing in a 3-dimensional perspective would have free will in 2-dimensional world, although they would not be able to experience their 3-d will via their senses (they would only see the 2-d results and have to infer their intentions from those). From a 4-d perspective, the actions of the 3-d being would be predetermined. In the limit, it is a static universe and there is no free will because there is no movement. However, that's not how we live our lives; we take a trajectory across all possibilities, and if we can choose our trajectory based on our present position, that is sufficient.

The question is, what dimensionality are we?

> Q: I have no idea what you're talking about. Try to stick to falsifiability and scientific rigor instead of going off on New Age speculations. I respect your intellect, but pseudoscience bugs me. :3

Ha! It's not pseudoscience, honest. :-) Just trust me when I say that, even if I'm talking 'off plan', I'm trying to use metaphors to describe something I'm thinking, to explore the topic; I'm not saying it's a finished idea to be tested! :-)

Anyway, I think – The problem is that we will never be able to come up with a falsifiable model for consciousness if it is the fundamental thing *prior to* space and time - because all our experiments will be in terms of it. It's a matter of metaphysics, rather than physics.

If we *don't* introduce it at a fundamental level, then we are left with handling emergence. And by "fundamental" I mean it has to be introduce *before* any patterns - i.e. before any information. And in the end, it *must* join together scientific theories *and* personal direct experience, other wise it's just another nice diagram for the collection.

The dimensionality stuff: A bit of fun inspired by *Flatland*. But it probably is an important perspective to keep in mind when dealing with 'how we act'. We can only experience the *result* of our actions; we can't experience ourselves causing them. On a simple level, you can't experience yourself causing your arm to move. And no, describing 'brain signals' doesn't help - that's on the same level of explanation. (Why is why free will is discounted, of course.)

> Q: ...experience of will and consciousness is actually equivalent to brain processes, arising from them and inextricably connected.

I don't believe this. I don't think we ever experience ourselves willing or (better to say) intending. We only experience the results. I don't think consciousness has a structure, although *can be structured*. I think intention shapes consciousness (non spatially, non temporally) and that shaping is reflected subsequently in the body. If we put aside "arising from" then perhaps we can get somewhere. The brain is the 'image' of the local experience, at that time. Intention is not an experience.

Missing this point is why all those free will / response experiments are a misguided waste of time; the intention had already occurred, we do not operate ourselves manually and in detail.

> Q: I believe that within my lifetime the technology will become available to transfer my mind and consciousness to an artificial structure...

I don't believe this either - well, not on the current trajectory. And I think the problem will turn out to be, that your "conscious perspective" doesn't actually have a location, but it can have its attention focused on something. We might be able to create the structures, but at present science is completely ignorant on consciousness (rather than the *content of* consciousness). If you create another brain, you will have recreated the *content* of the experience, but you will not have transferred the experiencer. How to you transfer the experiencer (or transfer yourself), when it is not made from anything? Perhaps via an OBE?

That'll be the problem to solve.

It would be the ultimate medical advancement though - mixing the mechanical and the metaphysical, creating new vehicles and using 'spiritual practices' (I say smiling) to transfer yourself.

> Q: It's simple enough, to transfer one mind to another brain. First copy the structure. Then, via nanotech or some sort of neural implant, connect the two brains together, and keep them connected for a long period of time until the subject's every experience, thought, and emotion is reflected in both brains equivalently. Then put the original, flesh brain to sleep. The computer brain, however, will still be awake - one's mind and consciousness will have been transferred.

Um, I don't really see how that would work. Consciousness isn't ciphenable surely...

And if the brain is my "image" in the world, then creating a duplicate image at best just creates another perspective with the same formatting. If I am to switch myself into that perspective, it can't be physical so a connection wouldn't help.

Relevant Experiment: Facts Are Now

Facts Are Now (Choose Your Observations Wisely)

Redditor /u/UniversalChairs has submitted a post elsewhere linking to a recent study of the Wheeler Delayed Choice experiment:

> To put it very simply, a particle (in this case an atom that has the physical properties of weight and mass) can behave either as a discrete particle or as a wave ... this experiment proves that whether the atom behaved as either a particle or a wave can be decided *after the fact.*

What it *really* means is that, in effect, the atom didn't behave one way *or* the other at the time. However, the observations you make later decide if reality will behave "as if" it had. What's the relevance to dimension jumping? Well, it highlights that what really matters here is *what you experience as true, now*. Directed jumping involves detaching from the current observation while intending, or "asserting", that a new situation is true. Asserting a new fact in this way is like *creating a fake observation*, such that subsequent experiences will be "as if" it were true.

The insight that comes from this: imagined experiences are of the same form as sensory experiences and, if intense enough, have the same weight (create a memory in the universe *as fact*) as sensory experience. See the Imagination Room metaphor as an illustration.

Some thoughts:

I'd suggest the particle-or-wave isn't a wave *or* a particle prior to conducting an observation - rather, "particles" and "waves" *are* observations.

Here's a nice snappy article from *Nature* magazine which offers a nice view on this:

> The only reality is mind and observations, but observations are not of things. To see the Universe as it really is, we must abandon our tendency to conceptualize observations as things.
>
> -- *The Mental Universe*, Richard Conn Henry, *Nature*, 7th July 2005

To continue: Talking about things "being this" and "being that" independent of them being observed is an error.

Extending this, it does not make sense to talk about "something happening" when it is not being observed. This is because the *facts-of-the-world* do not exist in the same form as we experience them within the senses. Our habit of using our minds to "imagine how things are" and "imagine what happened" is just that - imagination. It amounts to making up little "sensory stories" about the world *as if* they were playing out.

Philosophers like Immanuel Kant had the notion that time and space were, effectively, "basic sensory formatting" of the mind just like shapes, tones, and so on.

The world itself, *world-as-it-is*, is not spatially or temporally organised. It is an "infinite gloop" of dimensionless facts - not even! - which doesn't correspond to our conceptualisation, because conceptualisation itself *is* formatting.

This means that you live in a mode of *constant experiencing* which is only organised "as if" there is time and space. Cause and effect don't mean anything:

- **The *only* rule is that the apparent world remains self-consistent as an entire pattern.**
- This means that all observations will be coherent, without regard to apparent distances in time and space.
- Time and space are part of observing, not inherent divisions of the world.

More broadly:

- Things that you aren't observing don't "happen" in a way that corresponds to sensory experiencing.
- Observations are the only things that "happen".

Potential relevance to glitches:

- If a change is made to the (implied) world-pattern, the *whole pattern* will shift to ensure self-consistency.
- There will be no trace of the previous state of the world-pattern after the shift.
- This may not include the observer's memory, which will contain memories of experiences of the former state.
- The observer's memory may therefore fall out of step with the world-pattern.
- Glitches involving a world-pattern shift will leave no physical evidence other than the memory of it.

Final thoughts:

- Therefore in a way what we are truly experiencing is the "formatting" of our own minds.
- We might view this "formatting" as the memories of previous observations + their implications.
- Experiences leave traces which *in-form* subsequent experiences...

... ...

The key observation I make:

> **The *only* rule is that the apparent world remains self-consistent as an entire pattern.**

If an "observation" is made, the apparent world will appear consistent with the observation from that point onwards. In this subreddit, we suggest that both sensory experiences and imagined experiences count as "contributing observations", differing only in their intensity.

[...]

> Q: A summary please?

For the main takeaways, just read the quotes in the post - but for the experiment, it amounts to (*very* loosely speaking):

- Passing a helium atom through a "switch" and then to a detector.
- The "switch" is such that it can correspond to the helium atom being a wave, or a particle.
- But the switch is randomised *after* the the atom passes through it.
- This means that the "wave or particle?" result depends on the measurement, and not the switch.

In other words, "wave" or "particle" are properties which belong to the *observation* and not the atom. It's a bit like discovering that the brightness of the sun really is a property of which pair of sunglasses you are wearing, and not the sun itself.

TL;DR: **The world *is* your accumulated observations of it. The world itself has no inherent properties.**

> Q: You could possibly send yourself into a hefty delusion if you dissociated successfully and heavily too many times.

I say we are mostly safe because the "world-pattern" remains a unified whole, it's just that tugging too hard on one part obviously involves indirectly shifting the rest of it. However, whatever you fully intend - **or imply** with your intention - is guaranteed to produce an experience of *some* sort, even if it's just lots of thoughts or a dream about it. You could end up with a half-magical, half mundane experience. After all, *it's perfectly possible to dream that you are insane*. So...

> Q: Do you think this is why people say not to jump too often or too "far"?

What's important is that you don't intend conflicting things - adopt a single metaphor and stick with it. If you view it as "swapping dimensions through a mirror", stick to that. If you view it as "updating your dream", stick to that. *And then let it go*. In my opinion, we want to stay with a really streamlined "technical" metaphor that doesn't imply much else. e.g. If you start thinking there are "other you's" that you swap places with, you might imply to yourself that these others really exist and might linger or cause problems, that you might not fully switch, etc. And you will have experiences that are consistent with these thoughts.

So keep it simple, keep it focused, don't think about it too much: What you are doing is literally "giving yourself a new observation", one which implies facts of the world via the metaphor.

> Q: So the Fiction- is as real as we'd make it (ish), this sounds a lot like romance

Well, if I was blueprinting a universe, I'd definitely have a healthy dose of romance built-in!

Reply to: “All the Feels (Are Yours; Act Like It!)”

Something that can be helpful: viewing bodily sensations, thoughts, feelings as *part of the world* rather than part of "you". If what you (as consciousness) are having right now is an experience of *being-a-person-in-a-world*, then your preferences (which really about to feeling-states) are just part of that world-experience. Just because that part is closer to where you've typically narrowed your attention, doesn't mean that it is more "you" than other parts of the world.

This leads us (hopefully) to identifying with the background space which *takes on the shape of* experience, rather than identifying with the experience itself. (Yes, they are the same thing, but the context is unchanging whilst the content is ever evolving.) It is much easier to detach, modify, release something when we aren't grasping onto it as part of our identity.

My garden is blossoming with purple trees, obviously.

In easy imagery, I see it as not "standing on" the particular fold of the "reality blanket" that you are intending to move. But you have to see that the fold is *within you* and therefore accessible, without it *being you* and therefore not movable.

We can easily fall into language that has come to imply the opposite of what we mean. For instance, to make ourselves understood we might talk about how "everything is internal" - in order to dispel the idea that there is an "outside". But really we mean **there is *neither* internal nor external**, or at least that those are artificial divisions which divide a whole into parts arbitrarily. The use of internal-external then leads to misunderstandings on what subjective idealism would mean, assumptions of solipsism and so on, all based on trying to think of one perspective through the lens of another. And so on.

There's a common thing where an idea is accepted *partially*, in such a way as to be "made safe" and less radical. One example is that Neville Goddard's instructions on revising the past are interpreted *psychologically* rather than literally, or with new-age swirlings about releasing emotional energy and so on. It's only half the message with the other half replaced by something more comforting, less philosophically disturbing.

Reply to: “The idea of imaginal metabolism.”

I hadn't thought of using "digestion" as a metaphor before - really interesting.

If everyday life (and specifically the body) is basically "imagination solidified", then any imaginative act performed with intention can potentially have an effect. Although we habitually view our sensory experience and our thoughts as existing in different realms, in fact they differ only in intensity, and share the same space - which means that the connection is a matter of degree rather than possibilit-ee.

So, when in other comments I say that "all patterns are always present and active to some extent", it's in the same sense as that. It's not that the "embodied imagination" is a special level in terms of it being a primary structure, say. Rather, flipping it around, it's that this particular set of patterns are currently very bright, and therefore dominating our experience. *Any* collection of patterns could become the "embodied imagination" if they were intensified appropriately.

So, this gives us a couple of obvious ways to soften things up a bit, right?

- We can do it indirectly, via an imagination object imbued with particular meaning. For instance, vividly feel-imagine a sprinkler located in your stomach area which spins round, whose water has the property of dissolving the solidity of the world, and leave it running. *Or --*
- We can do it directly, by 3D-imagining/asserting over our current experience (i.e. in the same space as our present perception), an open empty unstructured space with the property of "dreamlike flexibility", for a prolonged period perhaps, such that this default of transparent malleability becomes more prominent.

So they're the same approach fundamentally, but the implications are different.

I've not got the phrasing down for this, but let's have a go...

In both cases, you are creating something from nowhere - the sprinkler, or the "space of flexibility" - and assigning a meaning to that act, a result that it implies. It's just that the second one *seems* more abstract because it doesn't have an obvious "shape", and the second one also involves the creation of something which has the property of the result. However, that property is you *specifying* the change, it is not you *making* the change. In both cases, the result is indirect. It is the changing of the fact that is implied, that brings about the result. The imagery itself cannot cause anything - one piece of transparent imagery cannot bounce of another piece of transparent imagery.

I suggest that a fact itself is a dimensionless part of an extended pattern and has no sensory aspect itself, so if you are at all aware that you are changing a fact, then you are always "creating something which *implies* the change of fact" (an act), not directly updating the fact. When you go to a bar you've never been to before and open the door, you are not aware of updating the fact of the barroom; but the very first intentional step you took towards going there, *implied* the fact of its existence, and every other intentional act you did shifted the world and *implied* a particular sort of barroom - right up until you actually observed it. At the point of observation, it becomes "fixed" in the scene that an experienced scene is much "brighter" and becomes a high-contributing pattern when it comes to subsequent experiences.

> Q: I think it's also possible to make one's style of experiencing into something where experiences do not become overly fixed no matter how bright they might seem.

Yes indeed. You might view it as there being a contributing pattern/fact which corresponds to the statement: "The world is a stable place and the implications of a sensory experience constitutes a set of facts which persists once the sensory experience end". These more abstract patterns are of exactly the same nature as any other pattern: they always exist but their contribution to ongoing experience can be increased or attenuated. Which leads to some interesting questions about how far one really wants to go with messing with accumulated structures - there's flexibility available, sure, but there's *decoherence* if you push it too far.

> Q: Why not directly? So you're saying facts are only and ever implied? Are facts always tacit? I think this might be important, but really I have trouble feeling what you're trying to get at here.

Let me try and grab a hold of this. There's a couple of approaches I can think of to describe it (bear with me since I'm formulating this as I go).

So, let's begin by taking an obvious fact:

- **"Everyone always loves me."** (heheh, why not!)

Now, try and summon that into sensory experience. What you'll likely come up with is an audio-visual-texture-emotion sensory *aspect* of that pattern which includes a *felt-sense* of it. But remember, that particular pattern is one without a temporal restriction - it is immediately "all time everywhere forever". You can't actually experience it from a 3D-immersive single moment viewpoint, much less in a contracted image. You can't grab it completely and hold it in your hand (so to speak). You hold *part* of the extended pattern in the senses. And that extended pattern is part of the undivided pattern of all-patterns. So what I'm getting at here is, while any possible intention is of course is a shift of the entire pattern (or "all possibilities"), we obviously do not experience that because we are only ever aware of a slice of it. We operate in the blind.

When I create my sprinkler, it is simply by hook onto a larger pattern which I cannot fit inside my current perspective. But since the sprinkler is connected to that, it becomes my proxy, and my manipulation or specification of that, becomes/is my manipulation or specification of the more abstract fact. When I do this with my "softening of the space", I am doing the same thing, although it's more subtle. I am imagining, implicitly, a space and that the space is softer. I am not actually directly making my current space softer, the space I am imagining is just the partial aspect of the intention. You can see this in practice because when you do this, the form that gets triggered in experience "happens by itself" *towards* the imagination, like you have pulled on a piece of material. You notice the same thing when you use imagination to move your body. You can imagine a wind blowing your body forward, and your body will respond as if that were so. Or you can imagine your body in the forward position, and your body will shift state towards that position. We might call it *"intentional leading"* or something like that.

When you try to heal yourself, how do you do it? You quickly realise that grasping onto the sensations and trying to change them doesn't work. Instead, you must "be the space" around and through the area, and then either use a metaphor to change it, or imagine the replacement sensation. But I'd suggest those are both the same thing: ***creating a desired sensation is still a metaphor for that target state*** *and is not the target state itself, because: time and the inability to fully specify, you can only imply.*

Practically speaking, it's not that important, and I'm obviously struggling to convey it. But for as long as there are any patterns active, there will be a notion of change, and for as long as that is true, there will be a "leading" effect, I suggest.

> Q: Here I don't agree with your choice of the word "directly" in the context of the above-quoted paragraph.

The sense I'm using "directly" in that paragraph is in the experiential sense - that within the current sensory field (as you phrase it) you are experiencing performing a creative act relative to your desired outcome which you might *naively interpret* as being an interaction between *just* the sensory objects.

So, taking the "naive view" as being one where we assume that what we experience in the sensory field is what is happening, then:

- In the sprinkler example, even in the naive view it's obvious that you are taking an indirect route - in the sense that you experience yourself creating an intermediate step. You've created an object with properties, such that it will bring about the change.
- In the updating-space example, though, in the naive view we might think that you are actually interacting with the space that you have been experiencing and modifying it. Hence the potential interpretation of updating it "directly".

In fact, the two approaches are identical, it's just that the "sensory aspect" - the visible part of the iceberg, if you will - of one corresponds more closely to what the experience of being completely in the target state will be like. The "naive view" person is not doing what they think they are doing in the "actual view".

In the "actual view":

- ***All* experiences and changes are direct** - because there is no other way for anything to be. All that exists is "The Absolute taking on the shape of The Relative". So any experience of change *actually is* that, being and changing. You can't get more direct than actually being something.

A sensory act is like shifting the tip of the iceberg, or pulling a rope in the dark. The sensory experience is just your *sensory handle* onto the larger pattern you are invoking. Some sensory handles happen to be of a form that is a more literal representation of the intended end-state, but that does not change their level of directness. The handle is always indirect (in the sense that it does not provide a naive experience of the change) but also totally direct (in the sense that it is a direct interaction with the *facts-of-the-world*).

We can also think of these handles as "icons". Let's use an everyday example, where there's a folder on my computer desktop and I want to remove it.

- The "folder" looks like a folder. It has all sorts of folder-concept associations for me. My tendency will be to think of it in terms of an actual folder. In truth though, there is no genuine "folderness" underlying *either* the icon *or* real-life sensory folders, *other* than those associations. And therefore I can create my own association.

However, in our computer example:

- I can right-click on the little picture of a folder, and select "Delete" from the popup menu. This is like the sprinkler example, where the act is more of a more abstracted form. There is nothing about the

letters D, E, L, E, T, E, that correspond to the everyday sensory experience of removal. This is revealing of the principle: "the meaning you give something is what supplies its causal power".

- Alternatively, I can drag the the folder to the trash. This is like the "updating space" example. The sensory aspect of the act matches my usual notions of how the act of deletion works: a folder getting put in a bin. But really I'm just being fooled. Just as in the last example, there is no literal correspondence between the sensory experience and the *form of the update*. In fact, the actual update *has* no form and is literally unthinkable; I can only think in terms of icons/handles. This reveals to us that our accumulated historical meanings are no more direct or real than the ones we arbitrarily assign.

The conclusion is along the lines that all sensory experiences are "handles/icons" for the larger pattern, undivided from it, involving direct interactions, but not complete experiences, because they are not completely unfolded. Our habitual perspective doesn't have enough "dimensions" to experience the whole thing unpacked simultaneously, into 3D-immersive space.

So hopefully this ties your comment and my comment together? Specifically:

- All updates are *direct* in the sense that there is no such thing as *not* being direct, because all there is, is Absolute-Relative. It is always directly experienced, but not in unpacked form. Facts and patterns are "dimensionless" in this sense. (*Felt-sense*, global summary to the rescue.)
- All updates are *indirect* in the sense that our sensory experience of the act is not an actually an experience of the overall pattern changing.

As you indicate, we are left with inseparability, full responsibility, and unbounded potential or capacity - whilst also having a situation in which "all creation is finished" and always available.

[...]

I'd forgotten about Hoffman's icons (I was just looking for a more immediate example and, um, I was looking at a computer screen). But yes indeed. Where I differ a little is that I was more explicitly pointing to the icon as being "attached" or rather seamlessly part of the larger pattern. To "tug" on the desktop icon is to literally pull upon the extended pattern it is attached to.

And that's why I say things are unthinkable, in the sense that the computer screen cannot display the entirety of the of the computer, because not all of the computer is made from "colours" and a part cannot display the whole of which it is a part. In clearer language: we can indeed think about anything, by manipulating the sensory iceberg tips, but we cannot think of the entirety, because thinking *is* partial experiencing. Experiencing the whole would be... experiencing the whole.

As far as the term "Absolute" goes, yeah, it's the hypothetical state that we might call "unshaped" experience, the raw state - not my favourite term for it, but we need something, and I tend to try different ones out. I think a word *is* required for this, because it's only in contrast to this concept that we can fully point to the nature of relative experience. Otherwise it's like describing waves without having the concept of water. Of course, experience *has* no medium as such, but its difficult to discuss its arbitrariness without some concept that "all patterns" exists somehow, even if totally neutralised.

On "dimensions" - just a metaphor to better imagine selection (or relative intensity) and apparent perspectives. Specifically, that you can't simultaneously imagine a 3D-experience and imagine a 4D-experience. This connects to the thinking-with-iceberg-tips earlier, really. As you say, representation - *which is really partial sensory experiencing of extended patterns* - cannot be complete, at least in terms of being *unfolded* into a spatial context.

Meanwhile, elsewhere there's been discussion of those events where people experience reaching a catastrophic end - and then it didn't happen, but it seems the world has shifted somewhat. Interested to hear your own interpretation on that, jumping off from my response below:

Factual Updates and Collateral Shifts

If the world is a continuous and coherent pattern, a blanket of material with folds as facts, then you can't adjust one fact without tugging a little on the rest of the material, impacting the other folds. Although these "collateral shifts" would make sense in terms of the fundamental nature - the blanket - they wouldn't follow the logic of the world's apparent content - the folds.

For instance, your car tumbles off the side of the road but - *flash!* - suddenly it didn't happen after all. Changing that fact inevitably results in a collateral shift of the world as a whole. But it takes the form of, say, an extra tin of fruit in your kitchen cupboard, a news reporter's hair being parted at the other way, and an acquaintance you've not seen in 10 years now never existed. Those changes are *causally* linked to, but not *logically* linked to, the event.

Quite possibly you would never encounter these updated facts. However, the change in your *felt-sense* of things - that "global summary" sensation that you have - might mean that the world sort of "tastes" different subsequently. You intuitively know that you are no longer in the same place. There's a different "flavour" to your life after the accident somehow.

> Q: So if there was just flash, and suddenly the accident didn't happen, could you recognize such an experience without the requirement of differently parted hair on a TV announcer? I think yes, you could. So it's not a hard requirement to have differently parted hair.

It's not a requirement - rather, it's an example of a possible side-effect arising because a change of one fact tends to lead to non-logical shifts in other facts, as they are of course part of the same overall pattern. So you survive the crash, get home, and notice (hey!) an extra tin of peaches. The *cause* is a shift of state, but in terms of everyday logic it *seems* nonsensical to the experiencer.

Of course, this is a case where our experiencer produced an intentional shift of state (albeit unwittingly in terms of outcome, it was probably: "I want to live!"). If they'd just let themselves die, their experience would continue but probably in a more interesting way.

So moving a hair doesn't change anything. The movement of the hair is already part of the current state, which is static and eternal. Only *intention* changes state. If the movement of the hair was not already patterned - it wasn't going to arise - then the intention to have it move represents a state change and will have (very minor) collateral effects, otherwise it will not.

What we might call spontaneous or "passing" experiences (in the manner of "passing thoughts") do not correspond to intentional changes of state; they are deterministic unfoldings from the current state. Only *intentional redirection* changes the state.

> Q: It's not like shifting can be studied objectively.

Well *nothing* can be studied objectively. The point I was making was, no particular collateral change is *required* but any change *can* happen by the logic of continuous, coherent patterned states.

> Q: I don't think we can talk of the state as something beyond intent, on its own.

We're not, though. The state *is* your current total intent so far. When we intend something, that's not something additional on top, it *is* the shifting of this state. So if we think of our current state as the set of all-patterns, each pattern at a different level of contribution, so there's a relative distribution of intensities:

- That state *is* our total intent. It is static and it completely defines our experience going forward.
- What we call "intending" is really "changing the relative distribution of intensities" such that our state corresponds to our intention.
- Because there is no separation between "intending" and "shifting of state" - it's like a blanket of material folding itself into a different shape, under its own volition: shape-shifter metaphor - then "intention" *is* "the state".

Our current intention *is* our present "shape" - just like our current physical position *is* the relative arrangement of our body parts. We change bodily position by rearranging the body, which we call "moving"; we change intention by changing state, which we call "intending".

indeed, the body example was an everyday perspective comparison. Heh, perhaps we should introduce a special character (‡) that corresponds to "but of course, the whole known universe was involved in this".

- "So I‡ was walking down the street‡, and I went into the shop‡, and bought an apple‡ which I ate‡."

[...]

> Q: Ive noticed that if I believe I am trying to enact a change, then I will experience merely trying to make the change. The change itself doesnt necissarily manifest. Ill just be manifesting a struggle.

Yes, you have to generate the experience of *literally* updating the world - or doing something that you have decided *means that* you are doing so.

A Line Of Thought & All Thoughts Are Facts

I've been looking for simpler ways to describe the essentials of The Patterning of Experience, ways that don't require too much background. The core insight of course remains that "what we are" is a conscious space or perspective. Beyond this, though, it's how to describe content and change in a way that's practically useful.

This bullet-point summary was part of an experiment for getting people to move their bodies effortlessly (streamlining the Alexander Technique), visualise more easily (summon rather than create), and provide an intuitive way of thinking about generating deliberate synchronicity. Posting it here in case others find it of use.

We *recall* things into existence.

A line of thought...

- The world is just a line of thought, albeit a bright and stable and immersive one.
- The world has no depth.
- Dissolved into the background space are all possible forms and relationships. It's like a toy box filled with pre-made shapes and layouts, objects and containers.
- To bring them into worldly existence, we merely have to *recall* them.
- To recall them is to superimpose those patterns upon current experience. They are incorporated and "manifest" wherever context permits.
- The more specific we are with our recall, the more narrowly defined the context. (For instance, we might incorporate a timeframe or location or circumstance, and manifestation would be constrained appropriately.)

Manifestation vs synchronicity...

- An 'intention' is simply the name for a pattern which we want to see incorporated into our life.
- It can be non-sensory, since it can be the overall *felt-sense* of the pattern, without it necessarily being expanded into the sensory.
- What separates an intention from recall is the introduction of a specific spatial and temporal context plus, typically, a subjective viewpoint.
- This marks the difference between experiencing *manifestation* (including body movements, thoughts, "results") and *synchronicity* (the appearance of the same patten across unrelated situations).
- If you can recall (conceive of) something, you can experience it.

An alternative formulation of the same thing, for those who like to envisage the nature of a persistent state of all logical possibilities which is being modified by re-emphasis:

All Thoughts Are Facts

On using the *world-as-thought* perspective as a way to create deliberate synchronicity and therefore particular scenes:

- You are an "open conscious space" in which thoughts arise. The apparent world is basically a very bright, stable, full 3D-sensory immersive strand of thought.
- The world evolves by the accumulation of observations or "facts".
- Every thought you have about the world is *literally* adding a new fact to the world.
- Thoughts which randomly arise simply reveal the current state of the world.
- If you deliberately think a thought, then you are deliberately adding a new fact to the world. (This is how to make changes.)
- The more intense the thought, the stronger the influence of that “fact” upon your experience.
- If you respond emotionally to a random thought, then you are in effect re-thinking it as a more intense thought, meaning it will contribute more. (Hence fearful thoughts tend to increase the prevalence of fear-related experiences; however this works just as well for nice-emotion thoughts.)
- If you “grasp” onto a thought then you are persisting it - you are maintaining it at its present level of intensity and not letting it fade and be “forgotten”.

Things such as detachment, surrender, abandoning yourself, and so on, are all about letting the current dominant thoughts or “facts” become softer and fade, letting the world shift freely, and allowing other thoughts to shift into prominence.

[...]

For the world having no depth, /u/Utthana just summarised this nicely:

> Utthana: **There's no objective reality hiding behind your experiences just waiting to be experienced.** It manifests when, and only when, it's experienced.

For the context aspect: it's that things will usually arise in circumstances which "make sense" according to your expectations. The looser your acceptance of the world, the broader the definition of acceptable context becomes. In terms of intention being non-sensory: the *felt-sense* is that "global meaning feeling" associated with things. For instance, when you decide to win an arm wrestle (silly example) then you may or may not have a visual-auditory-textural visualisation arise for that, but the "unpacked *felt-meaning*" of that instead.

Additional: For what you are trying to so, you basically want to: not do it. You want to *recall* the target state while forgetting the start state. Just as when you get out of a chair, you should do so by *recalling* the state of being stood up without first re-remembering sitting or moving in stages (let experience flow "by itself" towards the shape of standing). As a general help, you might find it useful to recall the experience of being a completely open, unfilled space. Remember that the "memory" already exists, you are just bringing it unto sensory experience.

> Q: Some interestingly seem to be "further into the background" than others. I haven't nailed why latency is variable yet. Thoughts?

I think of it as being that their "amplitude" has faded over time and so they need some more "summoning" - in much the same way as a distance memory may take a little allowing in order to have it come back to full strength.

> Q: I'm not entirely sure what you're trying to convey with "wherever context permits", but theoretically, any experience can be instantly manifested anywhere, in any way.

Agreed - but if you specify a time and location, for instance, then you have deliberately narrowed the context. The notion of "context" here is pretty open, see the little example I've attached below. Context is also about the association a situation brings, and so on. (EDIT: I've added an extra sentence to my post to make this clearer; thanks for highlighting the ambiguity.)

> Q: Non-sensory is far easier for most people, I suspect. Might not have been a few hundred years ago, but is now.

It is. Which is a problem when combined with the "only visual-auditory-texture is real" as their assumptions, because they don't understands they are making changes, or they try to "experience themselves doing" which can get in the way. And yes, it's interesting that "to concieve" is associated both with giving birth, creation, and with ideas and notions. And when you give birth, you are doing so to something that *already exists* - you are just bringing it into "the world". That word alone tells us pretty much all we need to know it seems!

Owl & Screen Metaphor

You draw a picture of an owl on your TV screen. It is always there, but its visibility depends upon the rest of the imagery onscreen. When the dark scenes of the TV show switch to a bright white scene, suddenly the owl "appears" - it is "manifested". Now imagine an owl idea being dissolved "holographically" in the space around you, and replace the notion of dark/white scene with appropriate contexts. Having "drawn" the owl into the space, you go about your day.

Mostly the owl isn't anywhere to be seen, but wherever an appropriate context arises then aspects of the owl idea shine through and are manifest: A man has an owl image on a t-shirt, the woman in the shop has massive eyes and eyebrows like feathers, a friend sends you an email about a lecture at the zoo highlighting the owl enclosure, a newspaper review of *Blade Runner* talks extensively about the mechanical owl in the interrogation scene, and so on.

> Q: *"An 'intention' is simply the name for a pattern which we want to see incorporated into our life."*; Interesting, so do you think our ability to be able to name it (whatever we're recalling) is of much importance then? At the very least I'd imagine it'd help.

I think naming helps, because a name or word is inherently part of the pattern it 'represents' and triggers it. (If it didn't trigger, you wouldn't know it, because to know it is to experience it, at least at low intensity.)

If you can conceive of it, you've party recalled it. If you can't conceive of it, it doesn't exist for you anyway?

[...]

> Q: Reminds me of a line from Star Trek - "Nothing unreal exists" – Spock. i. e. it is not event possible to imagine a thing, event or world that is not a part of existence, however, it may be a part of a reality frame that is not accessible from this one.

He's a logical guy, that Mr Spock! And after all, possibilities are concepts in "logical space". If you can conceive of something, you can experience it in some form - because of course even just the conceiving of it is the experiencing of it in some form.

If you adopt a new perspective on your apparent reality, you find that *in effect* you have a private copy of the world. Your experience is basically an ongoing immersive thought *about* being in that world. So you can change that apparent world however you like, and that includes your experience of other people's situations. Your question is then inevitably: in what sense am I sharing the world with other people? And the answer is something like: it's more like sharing a "resource" than an "environment", like everyone has access to the same library of possible experiences.

If I were you I'd simply choose to completely accept one of the two metaphors listed in the sidebar and take it from there. (They are designed to give you an easy way to adopt this without having to worry about the details.)

Then, every day spend ten minutes lying down on the floor and "playing dead", giving up control, surrendering completely to gravity, releasing your mind and body and especially attentional focus, letting them move however they want - to get used to what detaching is like. (It feels nice to do this anyway. Nothing to achieve, no aim other than allowing things to shift about as they please. The most relaxing thing you can ever do.)

[...]

For clarity, let's maybe split things into two:

- There is "triggering the pattern you want to experience". (We bring aspects of it into imagination, intensifying the contribution of that pattern to our subsequent experiences, where the context arises.)
- There is avoiding interfering with your unfolding experience afterwards. (Basically, not resisting it or re-intending it.)

Expectation itself isn't a problem if it's just anticipation of what you have created (I suggest). That's really just feeling the pattern again. The problem comes if when you are doing this, you are actually intending a different state, or if you are resisting the (sometimes rapid) shifts towards the new state. Non-attachment means being "okay with whatever is happening", trusting that everything has already been done at the moment of intention, and things are going in the right direction. If you are attached to the outcome, then there is a risk that you bring it into mind along with "oh I wonder whether this will happen!" or some other pattern which implies it is not certain.

Short version - When we are creating the change, it's about imagining *from* the end-state as if it was happening, then and now. When people get attached and concerned, they tend to imagine *about* the end-state and whether it can happen or not. This can mess things up,.

I would **treat every intention as *literally* updating the world**, as intensifying the contribution of a particular fact, at that moment. So you should pretty much do it, and then just carry on with life.

If you *like*, you can do a regular session each day (e.g. using imagination to create the scene that corresponds to your desire being fulfilled, as a sort of regular "intensification" or deepening of the fact), but then leave it alone other than that. And if you do that, you have to be careful of how you do it...

Again, think of it as being a direct interaction with the world. The problem with people constantly fiddling about, is that when they intend again, they often do it by re-intending the initial state first, then intending the desired state. Reset! So *only* intend the *target* state.

Usual example which you can practice yourself: When people stand up from a chair, they often do it by first re-asserting that they are sat down, and *then* they intend standing up, by overcoming the sitting-down they just intended. This corresponds to re-intending the initial state, before intending the target state. Try this out. Now try standing without doing the re-asserting of sitting. Just *imagine-that* you are already stood up - and let the body move as it wants, *being okay with whatever happens*. You should find this a much more relaxed, effortless approach.

So, with the chair example, you are sat down. You "feel-imagine" what it would be like to be stood up. You do not resist any movement. Your body will move effortlessly and "by itself". The key is in: a) not re-asserting being-sat-down first and, b) not resisting what arises. And those principles apply to *all* intention! With the chair example, you can actually do it as an exercise to get used to what "allowing" feels like.

On time-based, it's no different. You just need to create an immersive scene which *implies* that the result occurred in good time, with all the feelings and sensations that would go with that. All you're doing there is providing additional context to your intention - rather than just "I will see owls" it becomes "I will see owls within these additional circumstances; with this scenery".

It's all about experimenting to see what works for you; just keep playing with it.

In general: Stop trying got manipulate yours sensations, because they are transparent. For example, you can't move your arm by "gripping onto" the sensation of an arm, because that's just a sensation floating in your perceptual space. Sensations should be seen as *results*; the actual source of them (the thing that you are, and that you "do") is *pre-sensation*.

It matters somewhat what *you* are interpreting and intending the images to mean. That's the bit we can't really put into words very well - the intention. Basically, that doing this *means-that* it will happen.

Sync-TV: The Owls Of Eternity™

What's On TV?

One way of thinking of your current experience is that you are a conscious being who has tuned into one of a billion different TV channels. Each TV show has been filmed from a 1st-person perspective viewpoint. You are a viewer who has forgotten that he isn't actually the character onscreen.

Doing a "jump" means to select a custom channel which fits your desires. The selection mechanism operates by using your thoughts. You imagine part of the content of the destination channel; the mechanism then autocompletes the selection!

The problem, though, is that without realising it we have our thoughts firmly fixed to the control panel at its current settings. So before a change can happen, we need to loosen that and detach from the scenes we're watching now. Only then can the channel mechanism perform the autocomplete.

This makes it clear that there is no other "you" who gets left behind when you "jump", and nor does anyone get displaced:

- When you change the channel on a TV, do you leave behind another "you" still watching the previous channel? Obviously not.
- When you change the channel on a TV, does the previous channel still "exist" even if nobody is watching it? Does it matter? Surely not.

Synchronicity TV

We can modify the TV metaphor and make it more subtle, to help us imagine how selection and synchronicity works. Instead of switching to another channel, we are going to *modify* our *current* channel to make the content more pleasant. By doing this, we're in effect creating or shifting it into a customised channel.

In this example, we really want to experience more owls in our life, apparently without regard to the constraints of time and space and causality.

For this, you draw a picture of an owl on your TV screen. From that point, the owl picture always there, but its visibility depends upon the rest of the imagery onscreen. When the dark scenes of the TV show switch to a bright white scene, suddenly the owl "appears" - it is "manifested".

Now we adapt this to daily life. Imagine an owl idea being dissolved "holographically" in the space around you, and replace the notion of dark/white scene with appropriate contexts. Having "drawn" the owl into the space, you go about your day.

Mostly the owl isn't anywhere to be seen, but wherever an appropriate context arises then aspects of the owl idea shine through and are manifest: A man has an owl image on a t-shirt, the woman in the shop has massive eyes and eyebrows like feathers, a friend sends you an email about a lecture at the zoo highlighting the owl enclosure, a newspaper review of *Blade Runner* talks extensively about the mechanical owl in the interrogation scene, and so on.

The Owls Of Eternity™

Note that the manifestations occur from the point of thought onwards - and that the owl pattern is overlaid on all subsequent experience regardless of prior observations. Hence, owl-related events might arise which, in the standard view, must seemingly have their origins in external events prior to your act. You may also notice, say, lots of owl-related items in your house which surely must always have been there. You may even find yourself noticing owl-related aspects when you recall events from your (apparent) past. In fact, you may well start feeling uncertain as to whether these things always *have-existed* or whether they only now *have-existed* as a result of your act.

These owls are spatially agnostic and have no respect for temporal matters! (8>)=

[...]

If you experiment though, you find it's something more than that. I'd scale it like this:

- conf. bias > coincidence > synchronicity > "manifestation" > shifting > "jumping"

They're all just varying levels of "pattern selection" or activation or overlay, of course. The exact same attentional mechanism that's always happening when we redirect ourselves, just to a greater extent. The thing to consider is, what are you selecting the pattern *from?*

You might be tempted to say that we select the pattern from the 3D-immersive environment around us, but actually that apparent 3D-immersive environment is the *result* of pattern selection.

[...]

As mentioned elsewhere, if you actually do the exercise, the progression of plausible explanation scales something like this:

- conf. bias > coincidence > synchronicity > "manifestation" > shifting > "jumping"

Strictly speaking, you of course can't tell the difference between noticing more of something and there *being* more of something, but when *events* arise that's a little different. And there's plenty of scope for changing the target and being more restrictive, to further prove to yourself there's more to it that that. If B-M could be described as "pattern selection from a 3D scene", then this effect is like experiencing "pattern selection from a 4D environment".

As I say, you have to actually do it. Just thinking about it, you don't learn anything other than, well, what you think will happen. It's quite good fun, the more you play with it, the more interesting the results can get.

> Q: Interesting, but doesn't this lead to solipsism?

Not solipsism, because "you" aren't actually a person, what you are is a conscious perspective that is "before" the experience of separation. There's not "only you" because you are in effect taking on the shape of all people; it's just that your sensory experience is from a particular vantage point. In effect we experience a private copy of the world, and so does "everyone else". The nature of the overlap between us isn't like the sharing of an "environment", it's more like the sharing of a "resource", a toy box of possible patterns and experiences.

This is difficult to describe in words, because in this view space and time are parts of experiencing - so we can't actually talk about different perspectives being located relative to each other or occurring at the same or different times, but language presupposes such "parts" and "locations".

The *Hall of Records* metaphor is one way to approach it. Basically, all conscious perspectives will turn out to be the same perspective in the end.

> Q: If everyone is watching his own private TV channel, then the other people in your life are fictional.

So are you, though, in terms of "being a person". Going beyond the metaphor: you're not fictional, you just aren't what you thought you were.

> Q: ..."everything is fiction and I am actually God playing with puppet theater" approach. That's just solipsism.

Yeah, it's not really, although that metaphor obvious implies a separation, as if there's a "you" and a "theatre".

A better descriiption is to say it's more like everyone is an "imagination space" in which their experiences appear. Everyone exists 'parallel-simultaneously' in a sense, although the relationship between people can't really be described. This is because the perception of space and time is *part of an experience*, rather than a context in which experiences arise; you can't really talk about how different perspectives co-exist. The *Infinite Grid* and *Hall of Records* metaphors give one way to think of this. *But...* If you stop thinking of the world as a "spatially-extended place unfolding in time" and instead think of it more as a "resource" which contains all possible experiential pattens, that's closer to the mark I'd say. Right now, you are a "consciousness' which is "taking on the shape of" experiences - specifically the experience of *being-a-person-in-a-world*. And everyone else is too. It's just that you are not in the same place and time; rather, you are all sharing the same "toy box" of experiences. And when we say "everyone" there, really we can't talk about it being lots of *people* that are living in a world; it's more like lots of parallel-simulataneous *experiences* that are happening.

> Q: How is this different from "we are the universe experiencing itself subjectively"?

It's not different at all, although we have to be careful what we are calling "we", because apparently being "you" is part of the experience. I wrote the phrase *being-a-person-in-a-world* in the earlier comment, but the next step is to rephrase this as "taking on the shape of":

- *being-a-world-from-the-perspective-of-a-person*

Where "world" is in the larger sense of the concept, as something like the currently active patterns or "facts". This leaves the universe as being something like "all possible states".

> Q: All these parallel experiences are your experiences, you are living through every one of them.

For sure, but not "yours" in the sense of being a person. Rather, it is in the sense of being "that which has or takes on the shape of experiences".

> Q: Still, this worldview is unsatisfactory to me.

What aspects do you find unsatisfying or problematic?

> Q: For one, it rejects anything that can be observed because it's all in the imagination space anyway.

Well, I'd say that *aspects* of anything, as patterns, can be brought into sensory form, and that's what you are experiencing right now. Is this so different to seeing the world as made from atoms "out there" and you being trapped in a skull "in here"? This way, you have no boundary and the whole universe is "dissolved" inside you. Even in the standard model of perception, you are not observing anything directly. If you go with the idea that there are nerve impulses being sent to your brain and within that a multi-sensory image of the world is created - you still end up with a similar result in a way. The result is that, right now, looking around this room, all of it is just mental imagery floating in your "perceptual space" - i.e. your mind.

The only difference is that we are recognising that, since we never experience anything beyond this "perceptual space", and that even our thoughts about an "external world" arise inside that same space, really there is *no such thing* as an outside, stable place.

Sure, we can *pretend* that there is one, based on how our experiences seem to have some habitual regularity to them, but the actual existence of a stable "substrate" that supports them, is fiction and faith.

> Q: There are no really rigid basic rules that can never be broken, because it's imagination space anyway.

Again, this is not so different to the standard view in a way. The "laws of physics", for instance, are not laws in the sense of being fundamental to the universe and being obeyed by all things. Scientifically speaking, a "law" is a general rule inferred by observation. We have observed certain "regularities" or habits in our experiences of the world and, combined with the *concept* of an objective external 3D place, we imagine that there is a stable place which unfolds consistently with those regularities.

But we *are* just imagining it to be the case.

In fact, the "laws of physics" have changed many time over the last 100 years, never mind the last 1,000. The "physical universe" of today is drastically different to the "physical universe" of 100 years ago...

So we're left in much the same position in the standard model, as with the "imagination room" model:

- We only ever experience our own minds. Any "external world" is completely imaginary and without direct evidence.
- We observe regularities in our experience. Any "laws" are completely imaginary and without direct evidence.

The benefit of actually recognising this, though, is that the direct experience of being open and unbounded and "the space in which everything arises", is actually very nice. As an *idea* it sounds cold and empty and lonely; as a *reality* it is the opposite.

> Q: ***"As an idea it sounds cold and empty and lonely; as a reality it is the opposite."***; This is exactly as I'm finding it to be - a somewhat disturbing or even frightening idea, at first, but before long you see it is your saviour, your Best Friend, your Self. The key is to work with it - work with it as if you were 5 years old again. :)

That's a nice image, actually. There's definitely a "return to childhood" aspect to it.

> Q: Hi, I'm very interested in this concept but quick question, are we actually supposed to do anything related to an owl or just be on the lookout for them?

You don't need to do anything, don't *even* be on the lookout for them. They know how to take care of themselves. Just do this:

Right now, take five minutes and spend it imagining that there is an owl in front of you in this room - but before you begin, *decide-that* imagining this owl *means-that* "my life will be filled with owls from this moment onwards".

Then carry on with your life.

[...]

So, it's like changing state - having a different set of patterns become more prominent. There are lots of different metaphors that can be used, but things like "TV channels" give you the feeling that there are states or patterns which are latent, they are just not currently "happening" until you trigger them into experience.

Synchronicities are an interesting side of it, definitely. It's very much a potential example of the "patterning" of experience - i.e. that both sensory experience and thoughts arise in the same perceptual space, and the same forms appear in both. If you see senses and thought as separate, this seems incredibly mysterious (how can the "outside world" know that I was thinking that?) but seeing the two as arisings within the same mental space makes it more palatable, and is a better starting point for contemplation and theorising.

I'd be wary of thinking of things as *literally* being levels (although it's a handy way to visualise things); I tend to think it better to try to connect everything to direct experience in some way. So for instance, you might play with the view that all potential experiences ("3D frames" of experience) are always present, always in the background, and it's just that some are much "brighter" than the others, and so dominate experience. A bit like how the daytime sky is dominated by the sun, but actually the stars are still there.

The only way to really investigate experience is, of course, to experiment with it, and see what happens. So long as we treat all experiences *as just experiences*, and don't get too caught up in the patterns we create (no "messages from God" or "signs we live in a computer simulation"), then this can only be beneficial, I'd say.

> Q: Any suggestions on not overthinking?

You don't have to *prevent* thoughts about them - passing thoughts are inevitable, and that's totally fine. That's different from replaying things *deliberately* and tinkering with them.

If you think of every *deliberate* thought as being a direct interaction with the world, then you can see where this comes from: A *passing* thought is simply revealing the state of you-and-world as it is; let them pass and they will fade. A *deliberate* thought, meanwhile, increases the intensity and therefore the contribution of that pattern; choose them wisely.

The pouring of that water *is* the changing of the situational pattern. Literally. Your work is done, so there is no need to revisit it. The summoning of the owl *is* the intensification of the owl pattern; no need to do more.

Main points -

- Let passing thoughts pass without intensifiying them.

- If you are *actively* thinking, then treat those thoughts as a direct intensification of those thought's patterns and therefore their contribution to your experience.
- In general, if you are thinking actively, you should always be thinking from the *end-state* that you desire - not the start state or the process. Again, a thought = a literal increasing of the contribution of that pattern/state.

[...]

> Q: Great thank you, that is very helpful!!

Welcome! There are all these "rules" that people have come up with over the years in systems like LOA, without giving the reasoning (or perhaps without even having a reason), so it's good to try and clarify. The key is to remember that this is a "dumb" process. You are simply turning up the dial on some possible experiences while letting other ones fade out - either directly (the owls exercise) or indirectly (the glasses exercise). There is no intelligence at work other than you and your intention. Be sure to report your results, here or in the other post as appropriate.

> Q: I wonder how this would work with something that you can't give a specific image, because it's not an object or you just do not know how it looks like until you see it / found it. Can be also a person you didn't met yet. Any suggestions?

I'd say, you summon the feeling that would be associated with it. Just as picturing an owl triggers all experiences associated with an owl image, so summoning a feeling triggers all experiences associated with *that*. (That's why some people advocate just generating a feeling linked with non-specific phrases like "oh, it's amazing!" and "life is so wonderful!")

The fact that you even have an idea of something you want, means you already have *some sort* of sensory fragment. So imagine what it would be like if *that fragment* were being experienced right now - rather than the seeing of the thing or whatever.

> Q: That sounds very plausible. It might be still difficult I guess, because I look for something I didn't experienced yet. I don't know what it would be like if *that fragment* were being experienced right know. All I have are assumptions. This makes it harder to recognize situations containing *that fragment*. I will try it anyway. Thank you!

I'd just intensify the fragment. That alone will also intensify the contribution of its extended pattern to your experience. Another trick: imagine that the air around you were being filled with the "atmosphere" of that fragment, its "essence". Feel that atmosphere become stronger and more prominent. Live with that as you go about your day.

Outside: The Dreaming Game

BACKGROUND: A description of an exercise I originally came up with elsewhere, but I think it could be useful to folk here too. In subjective reality, we would be both the player and the creator for the content.

Inside Outside: The Game

If everyday life were an apparently massive multiplayer video-game, then dreams would describe how the mechanics of such a game, which is called *Outside*, operate. You are not actually the character you play in *Outside*, rather you are an open "game-space" which connects to *Outside* and adopts a particular perspective in the *Outside* game environment. In periods of reduced activity, your "game-space" disconnects and either connects to another pre-existing game-world, or constructs one on its own, seeded by random data fluctuations. You can see this happening in the case of hypnogogia and fragmentary imagery.

Generally these worlds are more flexible than *Outside*, because to save on processor and memory power, all games function on a co-creation, procedural expectation/recall-based engine - so the more players there are, the more stable a game world becomes. Because *Outside* is the main, default subscription for all current players there (part of the terms and conditions), you always reconnect to *Outside* whenever other connections collapse.

Outside Inside: An Exercise

You can prove this to yourself by trying to observe the disconnection/reconnection in progress, or **illustrate it via a thought experiment, to be done '1st person', as if you are having the experience:**

- Sit comfortably. Now imagine turning off your senses one by one:
- Turn off vision. Are you still there?
- Turn off sound. Still there?
- Turn off bodily sensations, such as the feeling of the chair beneath you. Uh-huh?
- Turn off thoughts. Where/what are you now?
- Some people are left with a fuzzy sense of being "located". This is just a residual thought. Turn that off too.

You're still there, you realise; you are a wide-open "aware space" in which those other experiences appeared. *Outside* is the generator of those experiences, including the body and many of the spontaneous thoughts and actions. Only a subset of change: *intentional* change, is actually your influence. The rest is just part of the game experience.

There are rumours of players who have developed limited, dev-like "magickal" powers based on "intentional" procedures, but since these would also produce a revised game narrative to cover their tracks - 'narrative/experiential coherence' is enforced religiously by the game engine - this is hard to confirm. When you eventually complete *Outside*, after the final montage sequence, the connection is terminated and the 'world' within you disappears - followed by your next adventure, should you choose to accept it!

[...]

Although to be clear, from evidence alone *the world appears within you*. The 'space' is your larger Self, the content isn't necessarily authored by your smaller self alone. It's co-authored.

From experiments: waking, lucid dreaming, OBE, it seems that there are persistent worlds that you are "tuning into", dreams where you are sole creator, and waking life... which is co-created more stably than most. In effect, there is only one creator (Big Self), but there are many apparent small contributors (small selves).

> Q: Intention is just the preprocessor for rendering

In a game-world defined by belief, expectation and accumulated knowledge.

> Q: *"In periods of reduced activity, your "game-space" disconnects and either connects to another pre-existing game-world"*; Is that pre-existing game-world another person's dream? Or a realm that multiple dreamers visit? Or none of the above?

That multiple dreamers visit, that was perhaps seeded by a single person at one point, but other came to occupy. Sometimes you might find yourself being a pre-existing character, looking through their "viewport", sometimes you might just appear as "yourself". Sometimes you might accidentally find yourself in a world like this, with a complete history, and be the only visitor with knowledge. Depends on the nature and flexibility of the environment.

All worlds persist to some extent after creation, although they may gradually fall apart through lack of intention/expectation.

Overwriting Yourself

Overwriting Yourself

It is fun to contemplate reality from the perspective of idealism and subjectivity, and talk of consciousness as an undivided whole. Imagining the world as a dream-like experience which might be subject to one's will can trigger in us all sorts of exciting possibilities. However, it's one thing to dream *about* a dream in this way; it's quite another to knowingly *dream the dream* itself. Is it even truly possible, or is it just a fun and comforting idea?

How can we get there when our everyday experience doesn't quite correspond to this ideal? One approach is to attempt to directly alter our experience to conform to it.

The Experiential Dream-Space

If it is true at all that reality is dream-like then it must be true *right now*. In the room you are apparently in, at this very moment. So look around. Furthermore, your own body and thoughts must themselves be dreamed, along with every other experience you are having. All of this must be arising within an open "dream space" made of mind, of awareness. All of this experience is "you"! It doesn't usually feel that way though, does it? Why not?

Even if we understand intellectually that everything is consciousness and the world is undivided, we still usually *feel* that there is an inner and an outer to experience, that we are "located" and separate, except during certain peak experiences. What is the nature of this feeling? Can we tackle it directly? I say we can.

Stuck Thoughts, Incomplete Movements

I suggest this disconnect arises because over time we accumulate forms of "experiential debris" in our dream-space. The ideas we accept, the thoughts we have, the other encounters in the world whether passive or active - all leave traces which, when repeated and reactivated, gradually solidify. There are many implications of this, but the important ones at the moment are:

- *Stuck Thoughts.* These are basically thought structures that have solidified in your space rather than naturally dissolve. These may be located in your body area or beyond. This sense of division between body and world is one such thought.
- *Incomplete Movements.* These are intentions which were resisted or aborted before they followed through to completion. This might be a suppressed startle response, a decision to do something which you then halted by tension or a reverse intention, and so on.

Neither of these would arise or be a problem if we lived in open non-resistance. However, most of us are holding on to - identifying with - certain patterns in awareness, and this prevents the natural passing and dissolving of these structures. This leads to a sense of clutter and constraint (stuck thoughts) and tension (incomplete movements).

Subtle Identity, Subtle Boundary

Although all held structures interfere with our direct appreciation of the dream-like experience, there are two particular ones which being subtle are often overlooked:

- The first is the *Subtle Identity*. This is a sense of location, usually somewhere along the centre line of the body. It is a "stuck thought" which consists only of a felt-sense. It is where you feel "me" to be, even as you obviously experience it from outside - i.e. "me" is experiencing "it".
- The second is the *Subtle Boundary*. This often corresponds to what is perceived as one's "personal space". As with the identity, it is a subtle felt-sense, a three-dimensional structure felt as a subtle "wall" between one area of the dream-space and the rest. Again, it consists only of a located feeling.

The key to directly experiencing the undivided nature of your world is to at least recognise, and ideally dissolve, these two structures.

Releasing Held Structures

There are three general approaches to releasing these structures, ranging from passive to fully active:

- ***Passive.*** Simply lie on the floor each day for about 10 minutes. Completely let go to gravity, and allow your body and thoughts to move as they will. If you find your attention narrowed on some aspect of experience, simply let go of holding your attention. Let it roam as it will. Gradually, over quite a long period, your held patterns will unravel naturally. However, you will feel benefits of increased clarity almost immediately, as the most shallow structures evaporate rapidly.
- ***Investigative.*** In this approach, you actively sense out difficult areas and release them. Sometimes we know there is a particular problem that needs tackled, other times we might scan our bodies or larger space and seek them out. Either way, we approach this task with an open, relaxed attention. Having identified a particular stuck area, we "sit with it" and let it intensify and release into the background of its own accord.
- ***Active-Assertive.*** The more extreme version is to go straight for the desired result. Residual structures are accumulated over time, a deformation of the nature open, empty experience that we began with. Instead of gradually diffusing these structures, we can instead *wilfully assert open space as our experience*.

  To do this, we allow our attention to open out and be unbounded: expand into the whole body space, the room, and beyond. We take our stand as the *background space* in which patterns appear. We then simply *assert* - declare to ourselves as fact, summon the feeling of it being true - that we are experiencing complete open, structureless space.

  You will immediately feel the contrary to this: it is not yet true and so you will be very aware of the elements of experience which are not open and empty. Reality will offer its counter-assertion! Regardless, you simply stay with this posture of assertion and sit with it. Gradually, the resistance will soften. With regular practice, you will rapidly approach a clearer more, open experience - the subtle identity and boundary will become particularly obvious to you, and soften subsequently. However, a sense of expanded space and looser division will be almost immediate.

  Important: You are asserting the *feeling of truth* of this directly into the dream-space here, rather than merely *thinking-about* it.

Note that with the final approach, you are effectively *overwriting yourself with empty space*.

As such, it is natural that you will encounter quite strong resistance and even a sense of existential fear. For this reason, it is probably better to start with one of the other methods, build up to this, and begin with only "light assertion" until you become acclimatised to the experience.

Afterword - This process is closely related to the interrelationship of arising experience, creativity and memory formation.

[...]

> Q: What sort of exciting possibilities has this unlocked for you?

Puppeteer of the dream-space.

[...]

Stuck in your Head

> Q: After lying still for a while, I felt like I was 'stuck' in my head.

That's usually the first impression people seem to get, and it can be surprising. People meditate, work on letting their thoughts pass and so on, get some success - all the while not realising they have circumscribed their world into this little area. It doesn't really give any 'content' much room to arise and dissolve - no wonder people find themselves so "thinky". They are effectively "clenching their being" constantly. And tense, unmoving patterns spew out thoughts, no matter where they are in the body-space.

Another side-effect is that they are living their lives in "blind-sight". You are not truly out there in the world, you are only seeing it through a peripheral view, actually experiencing your *thoughts-about* rather than your *direct-sensing*.

Attention is not a Torch

> Q: What I mean by this 'stuck' feeling is that 'all' of my consciousness was sort of balled up there. Do you have any suggestions for moving it around? To the bottom of my feet, for example, or the corner of the room?

I know exactly what you mean. To get clear - because your "consciousness" is actually always everywhere - let's call it "attention" for now. The problem you have is that your default "attentional profile", its extent in space, has become defaulted and constrained to a certain area. You can temporarily force it out, but it'll spring back for two reasons:

1. You are trying to *move* it, when attention is not something that is to be moved - because it is not thing. The metaphor of the torch-light is incorrect, it is more like a 3-dimensional spatial filter, a "profile varying the intensity of experience across space".
2. You have accumulated structure/habit in your world where your attentional profile always settles into that shape, that location, probably with a 'felt-sense' boundary. Basically, you've ended up with a little "valley" in this area of your world.

Okay, the three methods described in the post are pretty much *for* this. First of all, adopt this assumption: Your natural state is to be completely open, without even an attention boundary - no localisation.

Following the passive approach regularly (in which you *don't* concentrate, simply let go), your tensions and division would eventually unfold by themselves, and your attention would become increasingly open. But this takes patience, and you have to do it every day, and you have to not mistreat yourself (by forcing and pushing) in between times, ideally. The secret to doing this more deliberately is: You do not *move* your attention to an area of experience, rather you *expand it to include that experience* in your area of attention. The area you include doesn't need to be adjacent - what you are effectively doing is "increasing the intensity of attention at that point" - but it's initially helpful if it is.

So, next time you're lying down, discovering you are constrained into your head area, let it be. Then *feel out* the tips of your toes, and include them. Gradually, *feel out* your whole body, bit by bit, in this way. Then *feel out* the space around you body, and beyond. Remember, you are not really moving or expanding consciousness - that is already everywhere, what your experience is and is made of. You are basically including aspects of experience more fully in attention, and eventually dissolving the boundary of attention - the habitual valley - completely.

Switching Perspective

Now, this approach is focussed on the content. It *is* possible to short-cut this by switching perspective to the background space in and of which content arises. Once you know that you are really the whole space, you can just switch perspective to it. That doesn't mean all the debris disappears instantly, but it stops being troublesome, you are opened-out, and the debris will even be slightly loosening during daily activity while you are in this mode.

Another quick shortcut is to include in your attention an external sound, such as distant traffic. Sounds are more discrete that images, and so attending to a sound often draws you to, and releases you into, the silence surrounding it. Finally, including (not focussing, remember) the sensation of space just behind your forehead (where "your pre-frontal lobes would be"), can also help, since the thought-generation tends to occur nearer the back of your head-space.

In general, then, we want to avoid deliberately narrowing our attention, and find ways to encourage and allow it to open up without force - since force tends to paradoxically fix the current pattern in place.

Control vs Letting Go

What are our opinions on trying to *control* our world and environment by technique and will (direct approach), versus *letting go* and undoing ourselves to achieve greater clarify (indirect approach)?

In the end, both approaches seem to have the same aim (a mastery over experience, or an expansion of it), but they are quite a contrast in path. Do we have particular ideas on one vs the other, and how to approach each path?

[...]

> A1: To try and control the world [external reality] demands continuing and varying efforts, and leans on the ego and self. Say someone was bullying you. Calling you names and such. You could try to engage that specific incident of bullying via magic, and manipulate the external world to stop the bully. But odds are another bully could come along, and you'd have to start again from square one. By operating internally the bully is no matter. There could be 100 bullies and it wouldn't make a difference... because you've change yourself. Either in a way that you aren't bullied at all, or that you've moved beyond the external and you are no longer concerned with it. Same with financial troubles. Every time you have a money problem, you could try and focus on the external world to enact change for that specific, localized issue, and solve your problem, but money problems can come again. If you work internally, and let go of the external world, you find an everlasting solution so that any number of independent, localized issues could arise without concern. I think that the ultimate solution is to achieve **internal** change. To work only on yourself. If you achieve that, there is no need to concern yourself with control.

Yes. This is actually what I've come to think: The "external" experiences, or unfolded objects, arise in alignment with your enfolded forms (beliefs, assumptions, expectations, character) just as your thoughts do. You can fight the unfolded objects, again and again, but they will just re-spawn, because you haven't tackled the "facts" of the world. Amend the "facts" (your enfolded beliefs and mental posture), amend the phenomena. Whether this results in no bullies arising, or simply that bullies don't bother you, depends on the nature of the "fact" and its new version?

If I suffer from headaches and neck pain, I can keep taking painkillers to change the experience (object to object), or I can notice my bad posture, and change myself > change the experience (form to object).

No need to control the objects, if the underlying forms have been tackled.

> A2: In general: Adapt where you can in order to be more effective at getting what you want. Let go so that you can control.

Great. I've done some qigong, and found it very helpful. I still don't fancy my chances in a random bar brawl, however. I guess, engage the flow of circumstances as much as possible; insert a 'controlling adjustment' where opportunity arises but only if required.

Control maybe better phrased as "holding on" in that case. With "will" just the occasional redirecting of yourself/the world.

That way it's a balance: Always having the open, "let go" attitude - with occasional "re-targeting" ?

> A3: On the other hand as this happens I also am put in circumstances that cause me to grow and learn and let go further. Perhaps as I let go the blocks and tension are released also for me to work through.

"Put in circumstances", yes. There is an interplay between the inner and the outer, which I guess goes back to the idea of one being a reflection of the other.

> A3: Be a good partner to life and the outer world.

I love that metaphor: ***Working in partnership with life.***

It's very tempting to constantly fiddle and manipulate yourself/the world, pushing yourself along, "end-gaining" - but that has the side effect of fogging your vision of who you are at that time, and to the way things are naturally flowing at that moment. Spending most of your time *watching, listening, being, doing*, with a small intervention here and there - itself coming from inspiration - is much more effective. I come to realise the hard way! :-)

> Q: I think that "letting go" is more a means of altering self to more easily fit in with world, whereas "control" is altering world to more easily fit needs/wants/desires of self. Therefore I don't see "letting go" as attempted mastery over experience. But that's just what I've found to be true in my own life.

Hmm. And perhaps "letting go" as both a way to allow experience to flow more easily, and also to (ironically) make "control" easier, as you have reduced inner-conflict.

Reply to: “Feedback model of experience”

My next multi-part post was going to be called ***Magick is Memory*** (along with one on *Overwriting Yourself*) and be on this very topic. But, here goes with a quick summary version;

Passive Memory

Every experience that arises leaves a trace in awareness, an after-image. That trace influences subsequent experiences, which are filtered through it. Which in turn strengthens the trace. In short, there is a *memory effect*. Over time, certain patterns become more entrenched - habits, beliefs - just as the flow of water deepens channels in a landscape via erosion.

This is the *passive mode* and this is how the landscape of our worlds are formed at the start. There is a randomness of activation (random rainfall) which due to the clumsiness of randomness seeds patterns (eroded areas), which eventually turn into stable habits (deepening erosion into channels and pathways).

Experience shapes beliefs shapes experiences. Beliefs are *the same as* habits of the world. Beliefs are not things you *think*, they are the structure of your world.

It is not just apparently "external" experiences that participate in this effect though: simply *thinking* a pattern will also contribute to this effect, although to a lesser extent.

Active Shaping

The magician realises that this is the situation, and seeks to benefit from it in an *active mode*, using a couple of extra insights:

- The resistance of patterns to change is related to his gripping of those patterns, his identification with those patterns.
- He can stand back and identify as the background awareness, which is unaffected by pattern and memory.
- If he does so, then the effect of his consciously directed thoughts (summoning a 1st-person imaginary experience corresponding to his desire = intention) is greatly amplified, even instant - because he can completely sidestep trying to push it and hence resistance.
- In the extreme case, simply *deciding* will be sufficient.
- It is generally easier to have manifestations that are consistent with the deepest habits, so that the occurrence can still be dismissed as "plausible". For instance, those lost keys don't directly materialise in mid-air, they appear in the drawer you already looked in (but perhaps you hadn't looked properly?), and so on.

Effectively, the magician makes his world more vulnerable to the 'memorisation' effect, leading to a more rapid circumvention, alternation or dissolution of existing habits - for a one-off manifestation or for a change in how the world works.

In either case, the magician is "inserting new facts" into the world; he is updating its memories to correspond to the world he desires.

The overall situation is somewhat sketchily illustrated in this diagram.

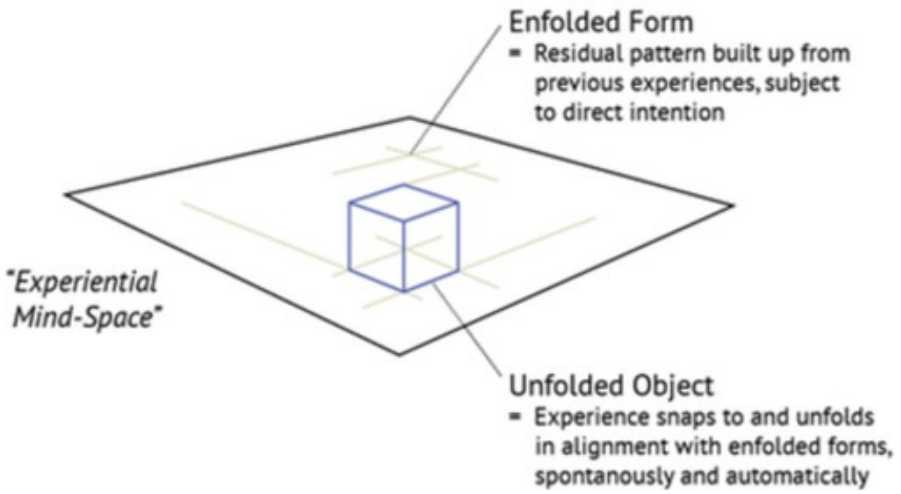


Fig 1. An illustration of the relationship between enfolded forms (belief, expectation, memory traces) and unfolding experience. In an ongoing feedback process, experiences leave traces which then in-form the structure of subsequent experiences, as spatial and temporal structures - i.e. objects and narrative, respectively. To change the nature of experience requires exposure of the ground to alternative types of experience ("external" change) or a shifting of the form of the ground directly ("internal" or first-cause change).

[...]

People don't see with their eyes unless they centre their attention there, thus limiting their vision drastically - what's meant to happen is that vision *comes to them* in their minds. If they'll let it! Simply changing "where you sit" in your body-space, and letting your awareness open out instead of concentrating, can have a dramatic effect. Hence "seeing from the core" and similar approaches.

> This technique explores the central line of the body. It relates to the spine and spinal cord, as well as to the chakras, the flow of chi and other energetic paradigms. The center or mid-line is especially important in vision because our two eyes need to coordinate around this line in order to work well together. Once the student has learned to find this central, energetic line, she/he finds the place on it that is the most comfortable, and rests there. Most people have a place inside themselves that is familiar and feels like home. For instance, one person may have done a great deal of martial arts, and centering in the belly is easiest. For another, centering in the chest is more natural. We each have our preferences and styles. In addition, vision is not always the primary sense we are using at any given moment. We cannot attend equally to what we are hearing, seeing and sensing. One sense must be the most important, or “the figure”, while the others are less important, or “the ground.”

-- *Seeing From The Core*, Rosemary Gaddam Gordon

But if people won't give up control, of holding onto their old way, they're screwed.

Good test to do with yourself: Sit back and be in the room. Do you feel that the room around you is in focus, just "there"? Or do you feel that you are scanning around, and that the world is blurred in parts, like in a movie scene? If you are relaxed and letting vision "happen", the whole room should be just "there". Because it's not actually possible for your eyes to be seeing the whole room anyway; you are dreaming it.

The same lessons apply to perception and action more generally.

> Q: Seeing from the core is a deliberate choice. It's an aspect of control, not the giving up of it. Maybe you mean, people need to learn to exercise control in a more skillful manner?

Yes, the wording depends on the perspective. They are giving up trying to *control seeing* by effort, but of course in ceasing to do that they gain influence over their experience more fully. Their previous attempt at control has obscured the nature of the situation, and the nature of the control they *should* be exercising.

Enjoy your walk.

> Q: It's not just that they gain more influence. The act of the giving up of this "control" is a **deliberate** choice. It is a type of self-control (or self-influencing).

At first, they are are influencing the wrong thing - creating the wrong thing: generating the experience of feeling their eyes, rather than of open vision.

[...]

> Q: However for me, it's easy to fall back into materialism because my will to change my beliefs is overpowered by my habitual perceptions. Or, my intent+will signal is overpowered by my manifestation signal.

This willingness to ignore the evidence (what you are seeing and how you are feeling) and push on regardless is one of the most difficult things.

> Q: *"I think switching from a passive to a more active role in your own perceptions is sometimes a slow process. I have to say "sometimes" because I should not bring too much prejudice into it."*; Well, I don't see them as exclusive at all. I could have a strong concern for repeatability and I could also have a strong willpower. I think this would cause instability in my beliefs and in my manifestation however. For example, lots of people have an intense experience because they finally work up a strong will but it seems so "powerful" (due to not challenging the passive path) which usually causes the practitioner to stop for a while, until there's more familiar stability. So if someone is particularly brave and certain of their path, they could go really hard on the active part and ignore the oddities, building up in a positive feedback loop which might seem unstable. I think it's, on the whole, a better bet to downregulate the positive path a while, until I seem cynical, skeptical really. Nothing could change my opinion, not even if aliens land on my roof, not even if the president calls me, not even if I wake up in Candyland. Then the positive feedback of the active path can be used and the passive path could be amplified again without causing a huge instability/existential crisis. I was reflecting on the Shurangama sutra while thinking of a response to TriumphantGeorge. At 1:248 Buddha finishes

> describing what the mind isn't and where it isn't. But Ananda becomes surprised when Tathagata points out that what he's using to "investigate it" (i understand it as, consideration/contemplation) isn't his mind, which disturbs him. Tathagata clears it up by saying "It is your perception of false appearances which deludes your true nature and has caused you from beginningless time to your present life to . . . lose your eternal source . . .." Which tells me that while my intent and willpower might be launched from the system of beliefs, the beliefs are noumenal and my actual thoughts, my internal monologue and what not, are perceptions going back into the belief system. Maybe noumenal isn't the right word. I mean: utterly imperceptible and existing outside of manifestation, including my internal monologue and visions of concepts.

Hmm, interesting. The identification with the background rather than content is maybe a version of doing this, actually: It disengages you from taking the passive arisings "seriously", reducing the fear factor of disruption them, which then makes active assertions less troublesome. You mention something else which is worth pursuing:

> *"But Ananda becomes surprised when Tathagata points out that what he's using to "investigate it" (i understand it as, consideration/contemplation) isn't his mind, which disturbs him."*

The word "mind" is really problematic. It gets used for "thinking" and for "the space my thoughts and sensation arise in" and also for "the object-less non-material material that is the substrate for experience, and is my true nature". I see what we "are" as the background ("awareness"), any object or pattern content or traces - beliefs, experiences, etc - are all of the first two types. Magick is about modifying the patterns. Insight or enlightenment is about recognising yourself as the background rather than any pattern. Of course, the two go hand in hand, since patterns are "of" the background.

But really it needs defined every time it's mentioned, it seems. The origin of the world then, which required pattern and persistence, is not itself a property of awareness. An finite number of random 'flickers of pattern' can have occurred before the first one that lingered as an after-image, a memory, then even longer before two occurred, which then allowed a stable and interrelated, self-supporting set of patterns to emerge.

(The word "consciousness" is also problematic because people think of it as localised *self*-consciousness.)

Usefulness is the way to judge things, definitely! And models are a great way to explore your assumptions and a soften the edges, give you something to work with. (Because it's hard to start with "everything is possible" and then truly adopt that. Even trained pilots, who know they can fly because of the machine they're sat in, still take off from ground level...)

Although, contrary to the old saying, actually the territory does become the map after a while, to a greater or lesser extent. Of course it has to, otherwise we couldn't have magick (= assertion of truth and subsequent consistent effects). The more flexible and ambiguous the situation, the more easily the effect becomes "memorised" by the world. For instance, simply and truly deciding - *and feeling the certainty of the fact* - that you will have a lucid dream will give you lucid dreams.

Reply to: “Morning Lucidity (new lucidity technique)”

> Q1: So this morning after having a ton of weird dreams from unregular sleep i had some insight into a new lucidity technique. When i woke up this morning i was super groggy and slept in much longer then i usually do, yet when i was lying in bed still awake, it kind of still felt like i was dreaming because i was so out of it. The morning seems to be a good time to work on lucidity insight mainly because you have just been dreaming and its fresh on your mind. So this technique for lucidity is rather simple. The second you wake up in the morning instead of telling yourself you woke up, you instead try to feel that this is yet another dream in the sequence. The closer you can do this upon the ending of the dream the more effective it should be. It would probably be most effective if its after a particularly vivid and memorable dream as well.
>
> Q2: Its not really a new technique, its called DEILD, dream exit induced lucid dreaming. A fair few of my LDs have been induced this way
>
> Q1: this technique is used to make waking reality seem more dream like, not to induce a lucid dream just to make that clear
>
> Q2: Is there a difference? This is one thing I've been wondering about for a while. I've had a number of experiences that lead me to suspect that waking reality is really just a lucid dream where we are dreaming that we're not dreaming. So there's a threshold of disbelief that, once breached, makes it obvious one is in a lucid dream and so one then treats reality as such and if shit gets weird one just wakes up in bed. But if on the other hand one wakes up into a lucid dream and nothing is weird, the belief tends to be, "ah this is waking reality" and so it is treated as such. Is the point you're getting at with making waking reality more dreamlike vs inducing a full-on lucid dream one of stability so as to not wake up from the dream? I'm not sure if I'm following.

I think what he is getting at is simply using that moment upon waking to assert to oneself that the day that is about to commence is no different in essential quality to a dream (contrary to one's usual assumptions); to bring the "sense of dream" you still have upon waking on, into the day with you. It is true there is no difference in type between waking and dreaming, but we do not normally act as though that is the case, even if we recognise it intellectually. I think his exercise is a suggestion for bringing it over, *as a feeling*, into actual experience via intervention.

(I'm reminded that Tenzin Wangyal Rinpoche's *The Tibetan Yogas Of Dream And Sleep* has a similar idea where you assert that "this is a dream" throughout the day, and ongoing experience starts to fall into line with that assertion over time, such that it is *sensed* to be a dream.)

> Q2: Ah ok. Yeah I've done some practice with reminding myself, "This is a dream" throughout the day, but without that felt sense, it's not very effective. This is a pretty good idea the more I think about it. Setting that intention to do it right away in the morning would be pretty powerful. Back to the felt sense, does one need to have to felt sense in order to experience waking reality as a dream or can one come from a place of not having that felt sense and start acting as-if anyway in order to obtain the feeling?

So, of course it's always true anyway, regardless of the feeling you have. The feeling is, after all, just another experience. Reality is *always* a waking dream, even when it's a waking dream of "feeling that this is a world based on a solid persistent substrate". This means that the power of direct intention is always available to you (because of course that's how the whole thing came about anyway, and it's how you are moving your arms and legs right now).Therefore, if you *do* want to generate the feeling, then you can *just-decide* it directly - *or* you could intend something else that *implies-that* you have the feeling, as part of its larger pattern. As you say, performing acts which correspond to a dreamlike reality, thereby triggering the extended "life is dreamlike" pattern, would be one way to go about that.

Again, though, you can just "know" it without having the feeling, but I do agree that having the feeling within experience means you have a constant reminder, or presence, which can prevent you getting lost in the dream-as-solid-reality again.

> Q3: it even makes sense if you logically think about it - thinking about reality can be condensed into one thought strand and set about as a construct upon itself or within others
>
> but then what makes that so? is it you? is it every poster on reddit or the people on the street or the Jews or the government? it has to be me and there are hard limits on others on what they can do
>
> even if their souls are unaffected, their actions are limited - otherwise I would not be able to accomplish anything except at the behest of others' desires: I would have to follow all laws of whoever is in government, I would be subject to arrest for any number of things I do or say, and their religions/beliefs would tower over mine.

Strands which are thoughts *about* the world, are basically parallel worlds all on their own.

There is only you, so you don't need to concern yourself about the limitations of others. However, this is *you-as-awareness* rather than *you-as-person*. There are in, fact, *no* "worlds" or "people" at all in the sense that we usually conceive of them - as external and independent objects and beings that are "happening". Rather, they are *patterns in awareness*, and *you-as-awareness* is the only thing that is ever "happening".

There are no souls beyond the concept "souls".

> Q3: *"Strands which are thoughts about the world, are basically parallel worlds all on their own."*; right, or parallel universes

Yes. So - when I say "world", I don't mean it in the sense of "planet". I mean it as a "self-consistent coherent realm or pattern" or something like that. We could equally use "reality" or "universe", depending on the associations of those terms for our target audience. What we *don't* mean, though, is something like a "place".

> Q3: *"There are no souls beyond the concept "souls"."*; then who is another? i mean, there must be other existences of others not-perceptible within any universe

What "another"? Have you ever encountered "another"? And what does it mean to talk about something which is "not-perceptible". If you are talking about something, then it *is* perceivable in *some form* - even if that's in the form of an *idea*. Which loops back to what were were saying previously: aren't *ideas* basically patterns and worlds, and those "just" *ideas*?

> then couldn't i have the idea of another existing in a separate place - i.e. an entirely different being separate to every universe that could exist within the range of my all-possible universes

You could. But that would just be an idea in your current moment of awareness. It would be a thought "about" something; it says nothing of its actually happening other than it is happening in thought, now.

> who is the actor in, say, my parents? even if all bodies are controlled by me , the experiencer could be different

Hmm. **What "experiencer"?** Pause now, and try to find boundaries or multiplicity in awareness. Try to find an experiencer. Where is it? There is *not even* one experiencer; there is just "experiencing". It makes no sense to talk of multiple experiencers - or experiences. Even the idea of "other experiencers" is... an experience, one of them, now. Are you "in" you? Are you an actor "in" you? If you are thinking of answering yes, pause more, and try and identify where it is. Now, consider again what it means to talk of an actor "in" your parents.

There are no actors, I suggest. **Nothing is happening, except this experience, now.**

> Q3: but that is a thought about me

How can you have a thought "about" you? What does that mean? Is any thought *actually* about you (in the sense of capturing what you are about)?

> Q3: but could i not 'let' another have an experience within my experience?

What other? There aren't any others. Strictly speaking, it's not "my" experience; it's just experience. "My" is *itself* an experience.

No thought can capture the medium within which it resides and of which it is constructed, surely? You can't think about the *actual* you; you can only think *other* stuff and *call it*, incorrectly, "you". Direct investigation reveals that experience has no boundary, and hence no "outside". Any idea you have *about* an outside, is just a thought of the *idea* of an outside - inside.

Who says that *people* are liberated? I suggest that people can't be liberated, because there are no people. However, "that which has and is experiences" can shape-shift such that it is no longer under the illusion that *is* a particular shape (in this case, the shape of apparently *being-a-person-in-a-world*).

In what sense does there have to be a "purpose" to experiences? The idea of "purpose" is *itself* an experience - of thinking about the concept "purpose".

> Q3: why bother having an experience unless it is for a reason?

Experiences - in fact *just-being* - is its own reason. That isn't necessarily the same as a *logical* reason, though. It is important not to conflate *thinking* (e.g. mulling over *concepts* about life and experience, and ideas such as "reasons" and "purpose") with the main strand of experience.

Thinking about "a purpose" is an experience. A "sense of purpose" is itself just another experience. You might as well ask, "what is the purpose in having a sense of purpose?", and so on. You can do that, but none of those answers will matter in the slightest really; they are parallel, and say nothing about the fundamental situation.

If you need something to hold onto, though, one might say that the reason to experience anything is simply the feeling of wanting to. Any unpacked, narrative reason is just arbitrary story-making to justify that feeling, or desire.

> Q3: isn't that a reason? the reason to be is to be

Yes, but with a small caveat. The difficulty is, the "reason" that can be described isn't the actual reason. "Logical" reasons and "direct" reasons both appear identically in written language - and so the two get confused. It's another aspect of that thing where, when you discuss "the nature of experience" most people immediately switch their attention onto some *thinking-about experience* in order to explore it, rather than attending to *actual experience*. Often, discussion don't emphasise the difference, and so people talk at cross purposes. Not us, though, eh? :-)

Well, you do have experiences involving "another" one one level - it's just that *you-as-awareness* are "taking on the shape" of the experience of being *this-person* interacting with *that-person*. They are both *what-you-truly-are*, but since that "you" is not a *personal* you - and is undivided and therefore not really an object at all - then it doesn't devalue the interaction.

As with the whole solipsism thing, the error arises with from the fact that all thinking presupposes division - objects and relationships in mental space - and assumes that experiences is of that nature also, when it is sort of neither that *nor* not that.

> Q3: i'm just fed up with the running-around-in-circles!

Just give up thinking about it, is what it comes down to eventually. You can't "solve" this in thought anyway, because it's not a "problem". Only the *concept* of it is. The only way to have an experience of something being a certain way, is to start viewing it that way. Things are no way in particular, inherently. That's why you can't work it out. However, as you indicate, you *can* have an "insight" - an intuitive direct knowing - that things are a certain way fundamentally (that is, undivided and unchanging and containing all possibilities and all *you-as-awareness*). You can never reach this by thinking about it though, or by performing actions to get to it, because those thoughts and actions already imply division; that is enfolded in the intention.

All you can do, is bear in mind that it is *always true* that, whether you are experiencing division and location or blending and expansion, you are an undivided *that* which is "taking on the shape of" the experience of apparent division, or apparent expansion, and so on.

> Q3: then how did i have those "insights"? if i could just have that insight perpetually - is what i'm striving for

There isn't a "how" as such, but I'd suggest it's when you cease holding onto your attentional focus, cease subtly constraining and deforming experience. When people do relaxation or contemplation or releasing, while they might "let go of" their body movements and thoughts, letting them be, they often still hold onto their attentional focus - in spatial or content terms - perhaps just very slightly. This can be likened to allowing a piece of material to relax into a loose state, while still holding onto the edges.

For sure, you not shaping *the content* as such, but you are still holding it in an overall state which is a deformation of its unmodified state. So - you might have let go of 3-dimensional sensory content, but you are still holding onto the experience of *3-dimensional space itself*, which prevents you having that direct intuition or knowing of the void "everything everywhere all at once in every location" truth.

> Q2: But are there not infinitely many perspectives of this experience, now? How is one able to assume that what is being experienced from one perspective applies to all other perspectives?

There are infinitely many *possible experiences*, but that doesn't mean that there are infinitely many experiences that are "happening". You might say that all possible experiences are "enfolded" or "dissolved" into awareness, but only one is "unfolded" or "condensed/expanded" into sensory experiences, now. Or you could think of it as having a book in your hand with 100 pages "enfolded" into it, but only one page is current unfolded as the experience of "reading". In other words, the world is basically static and eternal, and the only thing that is "happening" is the current experience of it within, and as, "awareness".

Although it's tempting to imagine that there are many perspectives or "awarenesses" that are happening at once, this is incorrect - because awareness is not an object, and has no boundary; there is no outside to it. It is not "*an* awareness" it is just "awareness", which you might conceive of as a sort of "material whose only inherent property is *being-aware* and which takes on the shape of experiential states".

Furthermore, not being an object, it does not exist within time - rather, apparent change is something which is part of an experiential state. So it is meaningless to talk of "awareness**es**" or experiences happening at "the same time"; spatial-extent and passage of time are part of an experience, not part of awareness. This also means that you are not a person, as such.

The current "shape" or state *you-as-awareness* has taken on, then, is that of apparently *being-a-world-from-the-perspective-of-a-person*.

> Q2: To take what you're saying literally seems to imply that what I'm witnessing is not two people having a conversation on the internet via the use of human bodies but rather just my own mind communicating with itself with no existence of said bodies on computers somewhere else.

It's tricky to talk about because the "I'm" you refer to isn't *you-as-person* and when we say "witnessing" we have to be careful we don't imply that there is some sort of separation - this isn't a situation whereby there is an observer and then a thing that is being observed. In your current moment right now, you can easily notice that although you are having an experience of *apparently* "being over here with the screen over there", in fact when you go looking for yourself you discover you are sort of "everywhere". (This is best done with eyes closed: attend to your body sensations, then attend to distant sounds, and try to identify where "you" are - in particular, try and find the "edges" to your experience.) In fact, you'll discover you don't really have a human body at all *as such*.

So, it's not a case of "my own mind communicating with itself": there is no communication happening; there's a sensory experience "as if" two people were talking. Fundamentally, though, there *are no people* as we usually conceive of it. There's just a particular total pattern in awareness = a state.

Now, written down like this, that sounds quite start and lonely, but that's where we return to our early points: awareness isn't a "thing" and also it isn't made from anything; it is undivided.

This means that the entire situation is always one of fundamental "aliveness" and "oneness". Therefore, *you-as-awareness* is in fact the total aliveness of the world, taking on the shape of anything - albeit not in the way you might have originally thought. That is, the world is more like a dissolved pattern than it is a "spatially-extended place unfolding in time". However, that does not make it less "real" or "existing".

In fact, it makes it *more* real than you might have thought, because it means that the world is more than the basic model you might have confused it with. What you had previously considered to be "real people" and a "real world" are, upon inspection, just some thoughts you were having *about* the world - inferior, empty concepts, parallel constructions lacking in complexity and momentum. The *world-as-it-is*, although of the same nature (patterns in awareness), is so much more than that; it is *everything, always*.

Hence, perhaps, **"the world in a grain of sand".**

> Q2: This I can grok. I visualize it similar to a Mandelbrot set zoom. All of the patterns inherently exist as potential but only one particular pattern is in frame at any given time.

Right, that's one way to imagine it. I've used things like an infinite grid, or an origami fortune teller or an ink droplet analogy in the past. Basically, any metaphor that conveys the idea that the entirety of all possible states exists eternally "dissolved" into the background, and that from that a state is selected and a sensory experience is unfolded - but all of the same "stuff", that is "awareness". What's important is, not to confuse these descriptions with "what is really happening", because even those descriptions are *themselves* just more experience - and all that is every "really happening" is this exact experience, now.

> Q2: Does "awareness" and "consciousness" point to the same place for you or are they different in the way you use them?

They're both rather corrupted words, I'd say. The problem with "consciousness" is that it's now used in at least three distinct ways, and those ways are conflated such that the meaning in this context can get obscured. The three ways are: "consciousness-of" (that is, the content of consciousness), "self-consciousness" (the identification with one part of that content as "me") and "consciousness" (that is, the "stuff" of experience). Here, we mean something like the final definition. I think that using the word "awareness" can be a bit better because, although it's often used to mean "the thing we have our spatial attentional focus on", it is vague enough to fit our intended meaning of "the 'material' whose only property is *being-aware* and which 'takes on the shape of' states and experiences".

> Q2: The way I've been picturing it lately is as if "The One" has all these countless fingers of awareness that it started diving into this static Mandelbrot-like hologram with.

That's fine as far as it goes, but you are still subtly distinguishing between a thing that is aware ("The One"), and the thing it is aware of ("this static... hologram"). We really want our metaphor to convey that there is "that", and "that" is adopts the shape of experiences - and that experiences actually consist of all possibilities at once, just with some possibilities being "brighter" than others, hence "take on the shape of". All of which is a battle to avoid accidentally talking about "that" as if it is an object, as a result of language only being able to deal things in terms of objects.

> Q2: Which seems to imply that there's no way to know whether any of the other people in my experience have any awareness behind their experience or if I'm just looking at empty images and assuming they do.

Well, if you follow the above reasoning, the question doesn't even arise. There is nothing "behind" anything; there is no awareness "behind" experience, because awareness is what "takes on the shape of" experience. The only thing that is happening right now, is the experience *you-as-awareness* have taken on the shape of, right now.

> Q2: Right now, how would you describe your experience as your respond to this?

I feel like I am an open space with sensations floating in it, in the form of the experience of sitting at a computer screen typing a message with a very welcome cup of coffee to my right hand side (and therefore in danger of succumbing to any sudden mouse movements). But what matters is, what is *your* experience right now as you read this response?

> Q2: If you are having an experience, how do you reconcile that I also am aware and having an experience?

Not at the same time though, eh? But also, not *not* at the same time. It is more accurate to say that this issue is about how experiences themselves are *outside* of time. Experiences have the *shape* of time (ongoing change) and space (physical extension) - experiences are *formatted* as space and time, space and time are *aspects of* an experience - but there is no space and time *outside* of the experience of them.

The "Hall of Records" metaphor tries to capture this point. I'll attach it below in a moment, as a reply to this comment.

> Q2: I've thought a lot lately about the idea of there only being consciousness. And how I've come to think of it basically is that we are all the same thing but this thing is capable of being anything.

So, being careful there: the idea of there only being *"consciousness"*, which is different from the idea of there only being *"**a** consciousness"*. There's a big difference to that, because the latter would suggest there is only the sensory perspective you are having right now, with no other possibilities, whereas what we are saying is that *all* possibilities are here and now, and so you can have experiences "as if" pretty much anything is true (including all those nice metaphors you've come up with). Leading us to...

> Q2: I've noticed that after hanging around conscious beings for a a day or a few that it's like their dream stuff seeps into mine. For a while after leaving them my reality will be brighter. I'll be seeing all sorts of new plants and such that I had never seen or even knew existed before.

Right, I find this also. We could think of it as, we allow our narrow attentional focus, or subset of the world-pattern, to open up, and our sphere of presence (the subset of the possibilities we allow to contribute to our ongoing experience) then incorporates all those fresh patterns and apparent interactions. When we loosen our hold on our experience this way, the world does often become more dreamlike, because we aren't gripping onto it with our habits and assumptions so much, we aren't intending in terms of our world views so much. **Creativity in action!** :-)

Desk, Paper, Origami, Fun

There's a piece of paper on my desk. I take my pen and try to draw a representation of the piece of paper, on the paper.

- What shape can I draw which will accurately do this?

Now the piece of paper itself has awareness. It tries to form a representation of itself in an attempt to experience itself. It tries to do this by folding itself, origami-style.

- What shape can it adopt that will actually do this?

Now, the piece of paper arbitrarily designates its left half as "internal" and its right half as "external". The right hand side had formed into a bump:

- Is that right-hand bump a symbol?
- Does it have inherent meaning?
- Is it *symbolic of* anything?

If the paper forms its left half into a bump and declares it to be representative of the right-hand bump:

- Is the left-hand bump symbolic of the right-hand bump?
- Does the meaning of the right-hand bump change?
- Does the left-hand bump have an inherent meaning?

The Hall of Records

Imagine that you are a conscious being exploring a Hall of Records for this world. You are connecting to a vast memory bank containing all the possible events, from all the possible perspectives, that might have happened in a world *like this*. Like navigating through an experiential library. Each "experience" is a 3D sensory moment, from the perspective of being-a-person, in a particular situation. And there may be any number of customers perusing the records. So this is not solipsism: Time being meaningless in such a structure, we might say that "eventually" all records will be looked-through, and so there is always consciousness experiencing the other perspectives in a scene. At the same time, this allows for a complex world-sharing model where influence is permitted, because "influencing events" simply means navigating from one 3D sensory record to another, in alignment with one's intention. This process of navigation could be called *remembering*. Practically, this would involve summoning part of a record in consciousness and having it *auto-complete* by association. This would be called *recall*. You can observe something like this "patterned unfolding" occurring in your direct conscious experience right now.

So in terms of "oneirosophy" you don't need to worry about another "you". You are not even the person you are experiencing, you are simply looking at this particular series of event-memories, from this particular perspective. "Intending" changes in your experience means to decide to recall a memory that is not directly connected to this one. Note that none of this metaphorical stuff is necessarily required though - all that matters is that you are willing to let go of the current experience, and believe that you can connect to another experience which is discontinuous with it. However, these "Active Metaphors" better allow you to format yourself.

> Q3: “The only thing that is happening right now, is the experience you-as-awareness have taken on the shape of, right now.”; you see my body is not illusion otherwise i couldn't exist, even though the cause is imaginative and the only solution i have is to manifest mushrooms - and by *manifest* i mean ***have success*** in growing

Well, your body *is* an illusion in the sense that it is not what you might have assumed it to be. Being an illusion doesn't mean something doesn't exist - it just means our description of its nature is incorrect. In this case, the body is realised to be an *experience* shaped from *awareness*, rather than an independent external object which is being observed by a separate conscious viewer. It's an illusion in the same way that a photograph of a crowd scene is not actually a bunch of people wandering about on a street.

> Q3: but then what are other people's bodies? surely they cannot exist whilst i do exist

Other people's bodies are of the same form as yours: sensations and perceptions arising within and as *you-as-awareness*. Your body is just a bunch of sensations plus an idea; you don't really have a body as such. And other people's bodies are basically just visual images, sounds, and textures, just like everything else.

Note: if when you think of other people's bodies, you are thinking about them as if you were "in" those bodies, or are viewing them from a 3d-person perspective (the "view from nowhere"), then you are immediately "wrong" - because what you are doing is imagining that *you-as-awareness* had taken on the shape of a different experience. On the other hand, upon recognising this, you are "right", since you realise that there are no "other people" as such, except as patterns of experience, and that is what "you-as-person" is also.

> Q3: so it's their fact of them existing in my presence that i'm concerned about

I'm not sure what you mean by "existing in my presence"? Firstly, what do you mean by "my presence" and then what would it mean to "exist" in that?

> Q3: anyone i see, be seen by me

I meant more what your presence *actually is* - but going along with that: when you see "someone" what is it, *exactly*, that you see? What exactly are you experiencing?

> Q3: but my presence itself is the totality of awareness localized to a particular experience, as in brahma [infinite grid], paramātmā [localized experience] and bhagavān ["my" experience as 'śrī kṛṣṇa']

So, putting aside any interpretation based on mushrooms or contemplation or anything else, you end up with: you are having an experience of *sight-sound-texture-feeling*, with nothing "behind" that. You are experiencing an experience; you are experiencing *being* an experience.

Given this, what are "other people"?

> Q3: other people must be myself

And what are you?

> Q3: परावर parāvara - **totality - the universe - everything**

Even that, though, is perhaps a little grand and over-reaching, referencing ideas that are not themselves persistent (although I do get that they are metaphorical and trying to "point the way' rather than capture its essence).

So - I'd suggest keeping it simple and phrasing it as something like:

- "What you truly are is *'that which takes on the shape of experiences'*."

Or just "that which experiences", but I think it's useful to go with the formulation above, since it emphasises that there are not two things - the experience and the experiencer - only one thing (really: *no* things). And that is the only thing that is always true: the only *fundamental* truth. Beyond that, things are changeable and are only *relatively* true.

> Q3: how would you encapsulate that in a word?

I think I would probably deliberate *not* do so, since it that word and its conceptual associations would become yet another distraction. If I had to go with one, I'd opt for: **"this"**.

Of course, this (ahem) only makes sense once you have already worked through everything, but that's fine. It's really a recognition that no word can mean what we are talking about here, since what we are talking about here is that from which all meaning is made. (And we're back to the metaphor of no sandcastle being able to capture "the beach" and "sand", while also *being* both of those things.)

> Q2: I've been meaning to reply to this for a while but before I do, I've had something else in the way that I've been wondering about that I want to address first. From your perspective, would you say it's absolutely obvious that what you know is true, or could it very well be that you imagined/created it all and as profound as your model is, it's still just a model and not absolute truth? I was thinking of the idea of there being others vs no others and wondering if both are possible depending on what we wish to experience. Depending on what we choose, I imagine that we could experience a reality where there are no others or one where there is and switch between the two at will. Looking at what's going on in my own "internal" world, it seems entirely conceivable that over time there will eventually be countless dreams/perspectives/worlds, what have you, that exist inside of my own awareness (if I so desire, but maybe even unavoidably) as more of my consciousness wakes up to itself. So if that's the case, it seems likely that I also exist inside of a larger awareness where this is also the case. And yet, this may also just be one imagined model from this particular perspective.

So, the absolutely "obvious" thing is that there is "awareness" and it has no edges and is everything, now. Anyone can get a sense of this by close their eyes right now and trying to:

- a) find the "edges" of your current experience,
- b) find where "you" are in your current experience.

Then you start, say, thinking about "the world", and notice where those thoughts are and what they are made from. From these observations, you get to the *direct fact* that:

- "What you truly are is 'that which experiences' and 'that which takes on the shape of experiences', whose only inherent property is *being-aware*."

Although that statement obviously had to be written in words and use common concepts, that's not a model. You can't actually think about it even because awareness is not an object; the statement is meant to *point* to something, rather than *describe* it. As soon as you think about it, you are doing something else: you are

shaping yourself into the experience of a little story and confusing the content of that story with the stuff of which the story is made, which is what you are really wanting to get a handle on.

It is the *context*, which cannot be modelled since everything is *of* it and is *fundamentally* (unchangingly) true - rather than the *content*, which can be described (using parallel structures) and can take on many different relative truths.

So, indeed: depending on what you choose, you can experience a reality "as if" there are no others *or* "as if" there are others. Fundamentally, I suppose strictly speaking there are *neither* "no others" *nor* "others", because there are no fundamental objects at all.

However -

> *Q2: It seems likely that I also exist inside of a larger awareness where this is also the case.*

This cannot be true.

You are thinking of "awareness" as a thing, an object, with edges here. Awareness is not an object though; it is a *subject*. There cannot be multiple awarenesses, because awareness is "before" division and multiplicity. In fact, there is *not even* ***one*** awareness. That's why we refer to it as "awareness" rather than "**an** awareness" or "**the** awareness". In fact, it is simply not possible to *think about* awareness at all, because thinking always involves division into objects and relation in mental space. The conceptual object within your thinking that you are calling "awareness" is not actually awareness, it's a mental object which you've attached the label "awareness" to. Ironically, though, your little mental model of lots of little awarenesses is all actually arising *within* awareness! It's the equivalent of imagining that there is an outside to your experience, and then noticing that, of course, your imagined "outside" is itself always "inside" experience. And actually, as we've noted, experience/awareness has no edges and so has neither an "outside" *nor* an "inside".

In general, as soon as we start imagining things from the "view from nowhere" - an imaginary perspective that is supposed to be outside of us - we are immediately wrong. Not because such a viewpoint is inaccessible, although there is that; rather, because the underlying assumption that awareness is an object renders the imaginary scheme *meaningless!*

> Q2: I think it's finally making sense. Thanks a ton for your insightful responses. They have all been incredibly helpful!

Well, it's always a struggle to find a decent way to word these things, but it's good to know that there's *something* in there now and again that's useful!

> Q2: Well, it's always a struggle to find a decent way to word these things, but it's good to know that there's *something* in there now and again that's useful!

Ha, that's quite entertaining. Attending and intention in action! Really, the descriptions don't matter anyway as such - other than as a way to notice that our experiences are "formatted" or "patterned" within nothing behind them as such, and as a way to formulate new patterns to intend. Once you've "got it", the description doesn't much matter anymore.

The Patterning of Experience

The Patterning of Experience

This is just a quick bullet-point summary of the memory-pattern-based view of experience, plus guidelines for selecting experiences. I have a more expanded description but I haven't written it up yet (and it's probably not required here). You might use it in conjunction with the Imagination Room metaphor and the *Imagining That* post to help provide context.

The Static

- What you really are is an open space of awareness.
- Dissolved into the background, implicitly, are all the patterns that ever were, although they are only very subtly present and barely activated.
- Your background *felt-sense* is the global sense of all the patterns you are holding on to (the *facts-of-the-world*).
- All sensory experience is the *effortless and spontaneous* arising of patterns in alignment with the *felt-sense*. The shifting of the *felt-sense* is how we actually select experience.

The Dynamic

- The content of the senses and your apparent history have no *necessary* impact on what happens next, if you are detached from them.
- All that matters is the patterns you are holding onto right now.
- If you trigger a pattern it will subsequently arise in your experience (both thoughts and senses).
- Recalling or experiencing part of a pattern in any way triggers the whole pattern (and to a lesser extent all associated patterns) via *auto-completion*.
- Every imagining is a 1st-person pattern and all bring about an experience:
    - If you imagine doing something from a 1st person perspective, you are imagining “me doing this” and you will later experience yourself doing it or something like it.
    - If you imagine doing something from a 3rd person perspective, you are imagining “seeing myself doing this” and you will later experience someone doing it or something like it.
    - If you imagine an owl in front of you, what you are doing is imagining "seeing an owl". You will subsequently see owls. Everyday people call this "synchronicity".
- The pattern will overlap with other patterns you are holding onto. This is why it does not immediately become your experience. It is immediately *true* but your other patterns fit it into a time framework.
- The more detached you are from sensory experience and the *felt-sense*, the more swiftly and completely the pattern becomes experience. If you had no time-pattern at all, it would be immediate.
- Note that *an emotion is a sensory aspect*. To hold onto an emotion is to trigger or retain all patterns which have that emotion as a part of them.

The Angle

- *Define and assert yourself* as the open space of awareness in which sensory experiences appear.

- Remembering that all imagining is in the 1st person and is the triggering of a memory-pattern which will come into experience - you should always imagine from your own perspective.
- Patterns are manifest immediately from the perspective of time. "It is true *now* that this happens *then*."
- Ultimately you should aim to detach completely from the sensory experience round you (what seems to be going on) and from the *felt-sense* (which is a summary of the *facts-of-the-world* you have accumulated).
- The more detached you are, the more you can simply "just decide" on something (the partial imagining that is the "decision" will trigger the whole pattern via *auto-completion*).
- In the absence of complete detachment, allowing the decision pattern (which will typically just be the *feeling* of the decision) or an imagined situation (a sensory visualisation of the desired experience) to intensify before letting it go will prioritise it over other patterns.
- It is fine to re-decide or re-imagine a pattern *provided your decision does not contain any temporal-but-non-specific details of the path of manifestation*, even if just implied. Otherwise it will be essentially recreating your future pattern again.

[...]

You can directly experiment with this.

First I'm going to say: you are experiencing your entire world right here, now. All of it. You tend to thing of the big shining images, sounds and textures as it, and then emotions and feelings, but that's just the unpacked part of the whole thing, which is here too as a sensation. But it's obscured, like the sun hides the stars.

You use it all the time. It's everywhere, but you find it by going to that feeling roughly in the centre of your body. Very subtle. Go to it, with a question in mind, the answer comes from there. Your intuition comes from there. Your whole body experience actually arises from this. It's the entire patterning of the Imagination Room, you might say. When something changes about your world or in your person, that's where the shift occurs.

> Q: I've just never really experienced a collection of all of my reality-shaping habits.

In truth it is always contextual in terms of what is clear, right? It is always responsive and unfolding. But everything seems to be in there if you go looking, vagueness comes into focus. I don't think you can *experience* all of your habits separately and all at once. That would be like trying to experience all colours separately but at once - you just get white.

Does that make sense?

In the post I was mainly trying to highlight that you can't make changes (personally or in your world) if you are restricting the movement of this - e.g. the feeling that comes up associated with an intention and you resist it or push it or whatever.

> Q: What is actually a habit?

A very good question!

I say, today: An experiential pattern, the whole pattern being triggered from part of it, just like with any memory pattern. Which is why the way to stop a habit is to disrupt the pattern by dissolving the emotional aspect of the trigger, or breaking the sequence (can do this via imagination, summoned from the felt-sense?).

It's no different to, say, thinking of the start of a favourite song and it then continuing in your mind. Only this time the result is played out spontaneously in the main area of your imagination, as it were.

> Q: Is it an on-going intention?

In a way, it is right? But I think "intention" has become a difficult word since it gets used as something in mind that you're then going to "intend". Maybe we could say: An intention really is just a pattern of experience you've created, either a one-off (you create a temporal pattern which manifests something in the future) or something more general (you create a pattern which manifests in certain circumstances) or a "fact" (a static background pattern that filters everything else).

> Q: What I'm trying to figure out is, why do habits make it seem like we've forgotten how to intend? Does this mean that intending is also part of the pattern?

I think it means that people never knew how to change their experience anyway. Sensory experience is arising and as it unfolds they are imagining nothing useful. People simply don't realise how the work. They try to "do" things by summoning up muscle tension patterns, or ineffective verbal thoughts patterns, or actually focusing on the troublesome pattern more.

Want to kill a habit? Activate that pattern and activate a neutral pattern (such as the experience of complete empty space) at the same time - or some other stronger pattern. If you generate a strong emotion then that can help. (The *Overwriting Yourself* process is about getting rid of residual perceptual patterns in this way.)

Intending is deliberately "deciding", but deciding is simply activating a part of a pattern and having it auto-complete. What makes out an "intending" from another memory pattern? It's: the temporal pattern. Activate a sensory event pattern and a temporal pattern at the same time, and you've effectively updated your "timeline" (whatever you want to call it) with that event. And so on.

So, this is always about summoning a memory pattern or two in order to strengthen them so that they shape your subsequent sensory experience. Mixing patterns provides context and organisational structure. We've already got some pretty deep formatting - such as temporal, spatial location, all sorts of other abstract frameworks, our own body pattern - we can leverage. And there's all those accumulated *facts-of-the-world* too.

The infinity aspect can get out of hand pretty quickly, so I always treat something like the Infinite Grid concept as my baseline. Experience works on an "as if" basis, so whatever metaphors you adopt, your experience will seem to fall in line. Using this knowingly keeps things in hand - rather than going on meta-adventures via synchronicity. **Choose your fictions wisely!**

> Q: Can you rephrase the last bullet? I'm having a difficult time grasping that

On the *felt-sense*? To experiment, literally place your attention roughly in the centre of your body, perhaps nearer your lower abdomen. And wait quietly, to feel what is there. The feeling is what you might call the "global sense" of your whole situation. It's much easier to do than to describe! Give it a go and get back to me if you don't have any luck.

> Q: No I meant: *"It is fine to re-decide or re-imagine a pattern provided your decision does not contain any* ***temporal-but-non-specific details of the path of manifestation****, even if just implied. Otherwise it will be essentially recreating your future pattern again."*

Ah, right. The idea is that if you just think "I will see owls", without specifying any details, then "owls' is overlaid across time. If you keep thinking "I will see owls", or "owls are cool" and "I really like owls" that pattern doesn't get disrupted. However, if you thought "I will see an owl on Tuesday", and then start thinking "no, owls on Wednesday" or "will I see owls on Tuesday?" then you are mangling what you've already laid out. You are revising your pattern.

> Q: I see, so consistency in your thoughts is preferable?

Yes. Passing thoughts are fine, let them rise and fall. With *intended* thoughts, though, you should stay consistent, because you are effectively rewriting yourself each time you do it, creating a muddle if you keep changing your mind!

[...]

The background felt-sense is (as I tell it) all the persistent *facts-of-the-world* you are holding onto. Obviously there are levels to this, patterns upon patterns. Something I've noticed is that even when there are stuck sensations elsewhere in the body, they are referred by this central sense. Which makes, um, sense really!

> Q: So that which arises is limited to that which you perceive as possible. Is that what alignment with the felt-sense means?

All experience arises from the felt-sense. If that *is* your world and you are navigating through it, then you are basically exploring the world as dissolved and summarised in your felts sense. You can do a little experiment. As you go about your day, exploring the world and exploring your thoughts, notice how you do it. Despite what you might assume, you actually seem to navigate by *feeling your way* along. In quiet moment, settle your attention in the centre of your body and explore the sensation. Ask it questions and see what you get. The entire state of your world is potentially available for exploration. If nothing else, it's free transformative therapy on tap! :-)

> Q: I've begun to get more and more familiar with this sensation. I consider this to be the source of all of it, am I wrong in stating this?

This is how I view it. Everything is in there. It's an area that would benefit from some proper coverage! I've not really explored how best to describe it.

> Q: I'm calling them other sensations but perhaps "the sensation" is the amalgamation of all sensory experience.

It's all patterns, your entire state. When you go exploring through levels and such, that's where you are exploring. The perceptual sensations (images, sounds, textures) appear spontaneously as you unpack patterns-objects from there. For fun perhaps we could view it as our Global Lightbee which projects everything in our Imagination Room.

I'd love to hear your thoughts on this, especially how you feel we are perceiving ourselves at all? I view it currently as the Self created other (or perceived exterior) in order to have the necessary contrast to perceive itself.

It depends on what you mean by "ourselves". If you mean the thoughts, bodily sensation, etc, we identify with, that's just a habitual pattern. Think: how do you work out which bits of experience are "you" and "other"? By spatial proximity, by whether there is a feeling within that spatial proximity, by the timeliness of response between you "asking" and "receiving" and the case of inner-outer distinction it's subtle things like whether "other people" seem to respond to them. These are arbitrary.

As soon as you experiment with synchronicity and intention, you realise that it's just all imagery arising within you - the undivided open aware space - and you are categorising different images-objects-patterns according to their intensity and location. When you come to the idea of the floor of the Imagination Room, or the Global Centre of the *felt-sense*, you then view *all* of this as just spontaneous imagery from an exploration of that.

> Q: I'm more curious how we're able to perceive period?

I think on the one hand it's impossible to answer (EDIT: I offer no other hands, it turns out). All we can say for certain is:

- **We are a consciousness.**
- Experiences arise within and of that consciousness.
- We cannot experience ourselves "doing" or "selecting", which implies that we "take on the shape" of experiences.

We can only think in terms of 3D sensory images, we use metaphors to extend that, but we can never truly *think-about* these things - such as what we "really" are, how did experience come to be formatted the way it is, and so on. Thinking about those things creates a self-patterning chase of one's tail that we can't get out of.

The reason for that is that we think experience and think about things using the process that that experiencing and thinking follows. As I said elsewhere: Even worse, the more you try to get a handle on the whole synchronicity thing itself, the more incoherent, confusing and "meta" they will become. It's like a dream trying to work out how "dreaming" really works behind the scenes, and just ending up with... *more dream*, only this time about the subject of "dreaming". - TG

Whatever you think, formats your experience. There is no "how it is", only what we assert. All we can do is choose a pattern which is stable but flexible, and use that as our base. Experience behaves "as if" there is a static wholeness that we are exploring. And it behaves "as if" we bring aspects of that wholeness into experience by "remembering" them. I think that's as far as we can go.

> Q: I feel that there is static wholeness, but how are we able to explore the wholeness as though it is separate and to form these wild patterns that vary and differ?

We let ourselves feel separate from experience by designating one part of it as "us" and hold onto it, letting the rest change. Even "being the background" is a subtle version of this, albeit the most flexible version there is, and the one I go with, because it effectively attaches identity to "the consciousness" rather than "the world".

TL;DR? Stop trying to work out how things supposedly are, instead just decide how you *want* them to be?

(From elsewhere, but relevant perhaps when it comes to asking what we can truly say about our experiences, what is permanent and fundamental, and what is changing and so cannot be. Maybe other Oneironauts might find it a useful exercise.)

Exploring Direct Experience

Here's how I have proceeded before, from empirical evidence:

- **It appears that am a conscious being of some sort. No matter what happens in terms of content, this persists. I seem to have no permanent structure. It is the one certainty that does not need interpretation.**
- During waking hours this conscious being it seems to have the experience of being-a-person.
- Within my perspective there appears both thoughts and perceptions as a seamless experience. I don't perceive either to be external to my being, however I notice they are of two levels in terms of behaviour or impact and I make a distinction between "private/inner" and "public/outer" as a result.
- I notice that I am not simply a passive experiencer (although through experimentation I notice I can just let things happen "by themselves"), I can also "intend-imagine" changes in my experience.
- Having noticed that this waking experience seems to be associated with a body, and seeing other bodies, I infer that there may be conscious beings associated with them, having a similar experience. (However, having noticed how my own activities can occur spontaneously and without direction on my part, I quietly note that I can never be certain that activity equals an experiencer.)
- I notice that I am the occasional recipient of information that is beyond the context of my present experience. Sometimes intuitions about the current situation, but at other times knowledge which implies that situation I have not yet encountered are in fact already created in the background and awaiting my experiencing. This and various other things remind or suggest to me that I am not in fact a person so much as having a person-experience - I am not of this world but I have allowed this world to arise in me (or something like that).
- Exploration of phenomena such as synchronicity reveal that the inner/outer distinction I use for convenience is not as solid as I usually assume. They suggest that usual assumptions about the unfolding of events, coherence of narrative, and our simplistic "world-sharing model" are probably not solid either. However, since phenomena such as synchronicity get "meta" very fast, with an affect akin to exploring your own memory-patterns, it is best not to involve oneself too deeply.
- **All experience I have seems to arise within and of and be made from the consciousness that I am.**

Now, from this we are left with what I think are unanswerable questions or meanderings one has while exploring the above:

- What am I really, really? I can only know what I'm not. I seem to be just impersonal consciousness.
- I experience being a person or a mind, but I am not one.

- This "world" I connect to - does it exist only in this consciousness?
- Am I connecting to something or am I imagining something? Perhaps I am taking turns at being each of the people in that world, only I cannot remember being one when I am being the other.
- The previous point might explain why sometimes events "bend" in my direction in unlikely ways and even at the expense of others. I am that world's God having a person-experience, however so is everyone else in turn (and being-a-person limits one's "powers").
- The world might be structured so that every person-experience is responsive in this way, because its "sharing model" is not as simple as "people in a room, choosing the consensus decor together".
- If I have an OBE or NDE or (to a lesser extent) a lucid dream or (to a maximum extent) when I die, am I disconnecting from that world and connecting to another? Or is it revealing that I have basically been having a custom dream all along? Or is it revealing that there is always a next moment to experience, at the same level, and this never ends?

Of greatest interest to me is what the "world-sharing model" is, if indeed this is something that can be pinned down without encountering the synchronicity mind-formatting problem (that the metaphor you adopt tends to filter your experience).

Are you and I both here at the same time, in the same place, in a straightforward manner?

Anyway, from there we end up with the Patterning of experience, the uses of metaphors such as the Infinite Grid to help us format ourselves better, and so on. Another version of that "patterns + eternalism" view which can be used for "as if" exploration:

The Hall of Records

Imagine that you are a conscious being exploring a Hall of Records for this world. You are connecting to a vast memory bank containing all the possible events, from all the possible perspectives, that might have happened in a world like this. Like navigating through an experiential library. Each moment is an immersive 3D sensory image. And there may be any number of customers perusing the records. So this is not solipsism: Time being meaningless in such a structure, we might say that "eventually" all records will be looked-through, and so there is always consciousness experiencing the other perspectives in a scene.

At the same time, this allows for a complex world-sharing model where influence is permitted, because "influencing events" simply means navigating from one 3D sensory record to another, in alignment with one's intention. This process of navigation could be called *remembering*. Practically, this would involve summoning part of a record in consciousness and having it *auto-complete* by association. This would be called *recall*. You can observe something like this "patterned unfolding" occurring in your direct conscious experience right now.

[...]

"If you intend something, and then later keep self-consciously acting to try and make it happen, will that work against you?"

Generally, you do the intentional act (imaging here, water-pouring elsewhere) and, since *the world is literally updated at that moment* you just carry on with your life, knowing that the change has already been done.

Since your body movement is as much a part of the world-pattern as everything else, you'll let that carry on as normal too. If you happen to feel the urge to go somewhere or say something, you let it happen; there's no purpose in trying to work out what to do. "Don't interfere", is the phrase to have in mind, because interference amounts to re-intending. However, since your main intention was probably a much more strongly activated pattens than your little interference, you tend to find you result really tries to push through into experience, whenever an appropriate gap or context arises.

Q: Quick question, what's a time-pattern?

It's the organising concept or pattern of "time", in the same way as "space" is an organising concept. The idea being that neither time nor space are existent "out there"; both are part of your "human experience formatting", in the same way as the senses are.

To expand - Just as you might pass your attention across *things* (spatial objects) in a pattern of "3D-space"; so you pass your attention across the *events* (temporal objects) in a pattern of "time". The patterns are defined and format experience, like the colour spectrum is defined and formats experience - they place structure upon and as content.

Unfortunately, the idea that a *spatial* scene exists and is defined even when we haven't fully viewed it, is ingrained in most people, whereas the idea that a *temporal* scene exists even though we haven't fully looked at it, is not. In both cases it's better to say that the *formatting* or *environment-context* is defined, but the *content* is not.

Drinking the Transcendental Idealism

I've been reading up on Immanuel Kant's concept of *Transcendental Idealism* and I'm finding it quite an appealing take on the "world as mind-formatting" view. The exact interpretation of Kant's philosophy is still debated even now. With the ideas of Oneirosophy in mind, though, I'd say it takes on a clearer shape than it might otherwise.

The essentials are: **We experience the formatting of our own minds**; sensory experience is not what things are *in themselves*; even time and space, cause and effect, are something we bring to experience. That we apparently share a similarly ordered world - what Kant calls *empirical realism* - is down to our minds being similarly formatted (as "human beings").

From the Wikipedia entry:

> The salient element here is that space and time, rather than being real things-in-themselves or empirically mediated appearances (German: Erscheinungen), are the very forms of intuition (German: Anschauung) by which we must perceive objects. They are hence neither to be considered properties that we may attribute to objects in perceiving them, nor substantial entities of themselves. They are in that sense subjective, yet necessary, preconditions of any given object insofar as this object is an appearance and not a thing-in-itself. Humans necessarily perceive objects as located in space and in time. This condition of experience is part of what it means for a human to cognize an object, to perceive and understand it as something both spatial and temporal. . .
>
> . . .Kant's view is better characterized as a two-aspect theory, where noumena [world as it is] and phenomena [world as sensed] refer to complementary ways of considering an object.
>
> -- *Transcendental Idealism*, Wikipedia

The Stanford Encyclopedia has more coverage in its Kant article here, however much of the discussion is based upon interpretations other than the "two aspects, epistemological" version which I'm inclined towards.

[...]

> Q: Kant was close to figuring shit out.

He may even actually have sussed it all out but been unable to convey it in the conceptual culture of his time. Definitely, I think many of the problems with Kant are problems of modern (and contemporary) interpretation. That time and space are basically part of the "senses" is a vital component. I can see how it got overlooked, because I think people never understood that *this moment right now, in consciousness, is sensory*, that there is no spatially-extended unfolding world beyond it that you are exploring. The *facts-of-the-world* are dimensionless. Instead, they tended to think of "this" spatially-extended world and then another world which was the source of that one. Getting that wrong leads to confusion about there being two things, or two aspects of one thing, and so on.

> Q: Another thing to take away from this is the fact that there are some Western philosophers who actually do have some ideas to offer, and are worth considering.

Things get lost to history too. In the early part of the 20th century, authors like E. Douglas Fawcett (*The World As Imagination*) and JW Dunne (*The Serial Universe*) were popular - particularly the latter, whose *An Experiment With Time* was well-known and influential. Such books are full of ideas of static time, collapsed space, and the observer as a consciousness who brings the dead world into 3D/4D life. Those ideas were the *Brief History of Time* of their, um, time.

Really, insights just get rediscovered for modern times. Fashions of understanding come and go, based on power-struggles rather than correctness. Theories die and are forgotten because their proponents die and are forgotten. We not on a grand march of progress into the future. It may be that, since these metaphysical worldviews give power to every individual, they are naturally sidelined by parties who have certain economic interests at heart. Not in some sort of conspiracy, just that you pick the worldview that matches your desires, you then tend to promote that worldview, and when you become dominant in society then that is the worldview you will make dominant via education and law-making.

[...]

> Q: transcendental idealism vs subjective idealism, Can anyone go into deeper details?
>
> [A:
>
> - **Subjective Idealism**: **Reality is a wholly subjective dream and no objective reality exists.**
> - Transcendental Idealism: here's an exercise to give you an idea. "everything" is impossible to grasp because there's too much of it, and it contains us. So how can we understand "everything"? Instead, we can understand "everything" by grasping its opposite, "nothingness", which is only 1 thing and much smaller than us.]

Stanley Sobottka: A Course in Consciousness

The full course is quite interesting, a well put together survey of all the different aspects of science, metaphysics, and non-duality. I recommend it. It covers everything, even if you do not agree with its conclusions yourself, it will give your reference points for all the issues.

Valuable material, even if it doesn't quite embrace the "**subjective idealism + magick**" aim of this subreddit:

> *When we realize that "we" have no control, there is a sense of freedom and energy because control is bondage even if we think "we" are the ones in control. This freedom brings with it the awareness of a power that is mysterious and profound, the power of Consciousness (God). Ironically, if "we" try to use that power, it disappears. This is a twist on the saying, "use it or lose it". Instead, it becomes, "if you try to use it, you will lose it". If "we" toy with the power of God, "we" will get burned by disappointment and disillusion, but when we realize that "we" have no control, the power of God, even though subtle, becomes awesomely apparent.*

The short version from me, to have control *is/requires* a release of control. **We *release ourselves into a direction***, rather than push ourselves into a direction. That we feel that effort is required is a misunderstanding. For instance, we tense up our muscles in order to move, to 'feel ourselves doing it', but actually the tensing up gets in the way of our movement!

The Arm-Wrestling Exercise

Get a pal, challenge him (or her!) to an arm wrestle. Now, you're going to try two methods:

- The first time, put lots of effort into it. Really and try to win that competition! Use all your power, all your muscle!
- The second time - don't. Once in position, simply *decide* that you are going to win, and then leave your arm, your muscles, completely alone. Direct your attention elsewhere (into the space around you, onto the place you want to end up, the space behind your forehead - just keep out of your arm), and simply *wait until you've won*.

This illustrates that the attempt to control actually gets in the way of getting what you want, in this case. **Make the decision, let the path unfold by itself.**

True Will & Subjective Reality

True Will Defined

In the magickal writings of Aleister Crowley and Thelema, the concept of True Will – appears – fundamental:

> The ultimate goal of a Thelemite would be to understand and perform their True Will. The concept postulates that each individual has a unique and incommensurable inherent nature (which is identical to their "destiny") that determines their proper course in life, that is the mode of action that unites their purest personal will with the postulated course that preexists for them in the universe.
>
> The idea is that to the extent that one is pure in their will, one is carried along effortlessly by the momentum of the universe like an expert sailor allowing the current to carry the ship along its intended course with minimal effort.
>
> In Crowley's ethical treatise *Duty*, he identifies True Will with the Nature of the individual.

Could we call this "what we really, *really* want" vs what we think we want, perhaps? In his book *Head Off Stress* architect, author and mystic Douglas Harding put it:

> In fact we can distinguish three areas of intention or will: (i) what you think you want, (ii) what you really want and (iii) all the rest, what you're up against, what the Universe wants.
>
> Now if it should turn out that this third and immensely larger area is what you really, really, want, and you not only contain the world but intend the world, that you want it all - (i), (ii) and (iii) - to be just as it is, why then you would be happy indeed. If you were wholeheartedly to choose the whole lot, all your stress would be laid to rest.

Unrestricted Freedom? Going With The Flow?

If waking life is an unbounded dream in the same sense as a lucid dream is, then our ability to create change in line with our ego is unrestricted. However, if there is some deeper structure to us - that what we might *like* to do isn't necessarily what we *should* do in a more fundamental sense - there may be limits, due to a pre-existing momentum. We might in anger want to tear up the world, say, but that desire is actually an indication of our sense of separation (not truly feeling at one with the rest of this 'dream') and so is not our True Will; we will not be successful in having strong results in that direction, results that persisted. Similarly we would only be able to resist certain actions and paths for so long, before we were "made" to follow them or do them. The universe would play nice with us initially, but eventually get impatient and nasty - - -

An analogy might be that we are whirlpools in the river who can by force push ourselves in any direction, but it's always going to be easier to follow the rivers path. Or waves in the ocean born with a momentum in a certain direction, with our power only being to tinker with the details of the path and the amount of suffering along that path.

A main concern would be one of *listening* and paying attention as well as *directly manipulating*, to try and pick up on this 'momentum' - because a *with-momentum* route would be the most efficient and most likely route to succeed.

True Will: True in Experience?

In your experiments with magick and subjective reality, have you found any problems getting what you "want" vs what you "should do", or a sense of a direction that things want to go in? Or do you see this as a completely flexible reality that the observer can potentially direct in any way they want? Have you come up against, or benefited by recognising, such a thing as 'True Will'? Or is it just a morality-based, human-centred concept with semi-religious origins?

[...]

> Q: good to see some thelema being brought up here, i was hoping we could get some western mysticism in here. And to your question i have noticed there is a kind of resistance from the universe to get what you want versus what you should do. But i have found that depends what part of the universe you ask for these things. If you are in tune with the more angelic energy it wont necessarily give you what you want but it will give you the essentials that you need because it wants to make sure you dont interfere with the aspirations of your higher self. If you are in tune with the demonic it will give you exactly what you want, but this is dangerous because the demonic doesn't care if your wish is actually harmful to yourself or detrimental to your bigger goals. For example if you ask angelic entities or energies to help you find a mate, they will first turn you into the kind of person who can have a healthy relationship before making it happen, where as demonic entities or energies will give you some one even if you are clearly not ready yet and it may mess up your life. So demons answer want you want where angelic entities give you what you truly need or should do. I dont know whether or not you guys like the idea of external deities, you can think of it as certain parts of yourself, but thats the best way i can frame it for now.

Interesting. I guess you could look at the "angelic" path as a request with the flow, and the "demonic" path as a *forcing*. And it does highlight the problem that, if you try to work out by *surface thinking* what you want and how to get it, then it's not possible to anticipate the subtleties. Only the larger universe can take that into account. So angelic=grounded/wide view, demonic=ego/localised? How do you think of "external deities"? If we're talking subjective reality then "everything is mind", supposedly, however some things are perceivable within our 'phenomenal space' and others are not. External deities tend not to be (although this isn't hard-line). Hmm. And what does "bits of yourself" mean in subjective reality?

> Q: im not really sure how i perceive these beings because although i am a subjective idealist, im not certain on solipsism or which degree in which to apply it. My experience with working with spirits is that they are higher dimensional beings in the literal sense, or as personifications of base energies in the deeper universe, hence why people have different experiences and interpretations of them. Of course maybe internal vs external is a duality altogether and even if you say everything is internal you still imply the existence of the opposite of external like up versus down. So i would say they are both external deities and internal aspects of our deep inner minds simultaneously.

Simultaneous, yes.

My stab: We can follow subjective idealism without solipsism if we recognise that what "we" identify with as a person is a "dream character" and that is of no greater or lesser status than the other "dream characters" we encounter. In this sense, everyone is a part of our larger selves (the whole world). Then, spirits can be seen *both* as external beings *and* as aspects of ourselves - as can everything/everybody else.

> Q: I think paying attention is key in order to learn one's intentions.

That's what I was getting at with the "listening" idea and of a "momentum". If this is "all you", then maybe the whole thing is your True Will. Although you might try and fight against it (that momentum) out of ignorance if you aren't paying attention and don't recognise it. (So that would be about finding and eliminating *resistance* then, I suppose.)

Reply to: “Continuity”

> Q: How much value do you guys place on continuity in your experience?

Discontinuity all the way.

> Q: I agree, discontinuity allows more freedom in a way, and in a sense the continuity we experience is kind of imagined. I mean, we are never the same as we were, we just think we are. Makes me feel a little less sad about losing one of my favourite notebooks (believe it or not the same notebook from my story on glitch_in_the_matrix, which I take it you read) where I wrote down a lot of my passions and dreams. They're bound to change anyway, but still it hurts.. I want it to show up. I guess that's me wanting continuity. I'm a conflicted soul in this way.

Was browsing and the title caught my attention (I love the idea of "discontinuities).
Anyway -

- We are always the same "background", but the content changes.

Discontinuities in the content would make life far more flexible. If you don't mind things appearing/disappearing, your circumstances changing dramatically, your environment shifting - you can have everything, potentially! But you can also *lose* everything, potentially. If you are willing to let your world be that ephemeral, then one moment may not lead to the next. All vision might fade...

Thing is, where was that notebook when it wasn't in your hands? It was just a thought in your head (or actually, a 'background feeling/knowing'). The thing itself wasn't anywhere. You never had it in the first place, much. But, yeah, I know what you mean. Losing things hollows out a bit of your emotional self/content, and leaves a gap. A petit mort! Time for a magickal spell, perhaps, to have it re-materialise?

Have you thought about how you might capitalise on/create discontinuities?

> Q: Isn't the world already that ephemeral, it's just I don't perceive it to be.. yet?

Yes, it is, I would say.

The Model

My general model for this is, quickly:

- Think of yourself as the background of experience, the 'awareness' in which it arises.
- Experiences arise, and leave traces.
- Those traces then structure subsequent experiences, leaving traces, deepening patterns, creating tendencies.
- Unfolded objects > enfolded forms > unfolded objects > . . .
- Experiences then tend towards stability -> objects and narrative.
- We could call these laws (apparent physical laws, cause and effect), habits (repeated actions) and beliefs (lighter patterns structuring our perception).

- But: There is no "real" underneath. Like hypnogogia before sleep, sparkles > fragments > images > objects > environments > dreams. Randomness becomes stability, unfolding both deterministically and creatively.

Anyway, with that out the way, the content of our experience is just that, it's just what we perceive and nothing more. Objects are made of "eyes and fingers", with no solid backing. In a lucid dream, if you declare a new fact (state a new belief) and don't resist it, the experience comes to be. Content aligns with your beliefs. I think that waking life is very similar, albeit more stable and sluggish, because it has been around a lot longer than your dreams; it has solidified. But all that is preventing a complete discontinuity isn't the continuousness of content - that is illusory - it is the stability of the beliefs or 'enfolded forms' in awareness.

The Implication

If you start tinkering with your beliefs and expectations, your experiences tend to adjust. You get coincidences and synchronicities. It's as if your world tries its best to "line up" with what you've decided the facts should be. This is how "magickal traditions" all work at their root. But the kicker: Adopting a new belief, or "inserting new facts", is easy: you simply declare the new truth. No effort required. However, you must *completely let go of resistance to what happens, to the change, and to the new idea*. That's quite frightening. Anything could happen.

Getting extreme and unlikely: Say something happened in the past and you'd like to change it. Say you could, by simply lying down, letting go completely, and declaring it so - say you could suddenly find yourself "reset" to that time. Would you do it? If I told you (I'm not, but as an emotional experiment) that *this could be done*. Would you? I reckon you'd find it hard to make yourself do it. The implications for the reality of your surroundings, what "people" really are, etc, are pretty disconcerting!

An Experiment

You should try an experiment, via the Alan Chapman book maybe. Simply declare: "My book will come to me this month" or "My book is coming to me this month" - it has to be worded as a *present fact* - and let that become true to you. ;-)

Note: It's about the *feeling of it being true*, rather than imagining it in pictures or whatever. Simply the statement, and the acceptance of the feeling. It's a fun experiment. Whether it works, who can tell - - -

I've experimented a bit with discontinuities, but you have to be careful. The truths you adopt really do have an effect: So, if you start thinking poorly of yourself, for instance, then things line up very quickly to prove you right! I've seen depressive people enter massive doom-spirals because of that. So it's important to "think positive" - but not in the cheesy, "positive thinking" way - rather, in **adopting a positive, desirable vision for your life as a *feeling*.**

Personal experience is the key - decide for yourself what is true for you. Take on other people's ideas and see what they add to your own understanding/knowing. Yeah, 'love and light', that's the way. And remember you have to live the humdrum aspects of life as well as the more random/exciting/bizarre ones, while you are still in amongst it! :-)

Have fun - - -

Reply to: “Techniques are a double-edged sword.”

I guess that if you think of a technique as a straight up pattern-activation - using what's currently prominent a bridge, like triggering one memory via another by association - then it doesn't seem so bad. It's a way to get to an experiential result without having to detach from everything in order to create it discontinuously.

While there is no technique to intending itself, getting to a result by intending the starting point of a chain of activation seems valid to me - and can be used in innovative ways.

Since everything is "us", then all technique and cause-effect is fakery. So I tend to think that any move away from a "taking on the shape" approach (no cause-effect, we shift ourselves as ourselves as a whole), by identifying with one part of ourselves and using it to try and operate on another part, tends to intensify division. By using tools, we withdraw ourselves from the target - but *being* the target is exactly how to make deeper progress. On the other hand, representational approaches (attaching meaning-patterns to objects and then creating experiences involving the objects) can be fun and easy and does get to the heart of treating all experience as a dream environment, where anything can mean or do anything.

The problem of Second Cause in a nutshell. The confusion of association (linking of memories) with causation.

Yes, "being the target" isn't easy; even the phrase already implies a division. The only way that seem to work is to "stop generating". In other words, cease maintaining division. Even the direct approach of "becoming" requires that. Detachment and intention all over again.

A better interpretation is: **there is no "way" to do this, so there's nothing for me to say.**

Whatever I might say, would be a description of a technique. There are no doors or way to make it easier, because it isn't hard *or* easy. In truth, I wrote everything I had to say about it around 7 months ago and 4 months later. Anything else is really just a reformulation into different language, the creation and application of different metaphors, which might generate fresh ideas for experiential direction, but none of which change the underlying message.

> Q: I knew that. I still think there are things to say.

Yeah, I agree that it's about removing obstructions. But how are they removed? By the same non-way approach of intention. There are always things to say, because the total pattern is always changing in terms of distribution, but there's nothing that can be said about intending and "the truth" except saying that it is *not* doing and *not* this or that. There are infinite ways to not-say-it though. :-)

Cheeky on the criticising=technique! ;-) Now, I don't say anything can't be done, but by that I mean that I don't believe there is anything that cannot be experienced, so I'm really talking about "the experience of doing". Which would be Second Cause again...

> Q: Do you figure your contemplation will change at some point?

Well, the underlying thing of it I don't see changing (which amounts to a *not-this*), but everything else will definitely right? And subjectivity is a good one: there's that whole thing of realising that for there to be a

notion or experience of being subjective in one way, that's not being subjective in another way. If it is discerned at all, then there is somewhat of a division or contrast in experience.

So yeah, the style of contemplation will change quite dramatically, because even to look at something is to have it shift by the looking. I think that just knowing this means it's more of an "exploring possible experience adventure" rather than an "uncovering of fundamental truth" though?

I suspect a lot of us (naturally) get into this looking for some ultimate knowledge, something that can be discovered and seen and used - a "thing". Then eventually, it a cliche, but we find that it was here along along and that, so obvious, it *must* be everything and everywhere already. As you seem to have, I spent a lot of time wrestling with should about "me" and tried to manipulate it into a certain way, relative to a world, to overcome boundaries and all that.

But then, if I instead view everything as "experiences", and that the experience of being me "comes-with" a world, I realise I don't need to worry about boundaries or separation. I view it that I am having the experience (taking on the shape) of *being-a-person-in-a-world*, and that "the world" is a state that includes all of this.

Spontaneous body and thought experiences arise from and are part of the world, a continuous pattern, and reveal its present state. Intention-imagination is then the act of *directly being and modifying the distribution of patterns that constitute that world*.

There's no room for "me" at all, in one sense; I don't need to worry about it.

The world isn't a *ground* of experience. By "world" remember that I don't mean a "spatially-extended place unfolding in time"; I mean something more like the current state or pattern of your present experience. To leave the world would be to allow those constituent patterns to fade, and others to become brighter and more dominant. Essentially, **there is no world other than the experiencing of it (of course), but it's usually to have some way of referring to the present state.**

> Q: There is no room for anything other than "me." What isn't my choice? I can't find it.

If it's all you or there's no you, it amounts to the same result. No division, no (apparent) existence.

I'm not claiming any definition is "the ground of experience". There is no "ground" except in the sense that experience is "made from" consciousness-that-is-me or whatever. I'm just suggesting that repartitioning our idea of person-and-world can be helpful.

I was talking structure there, but yes the "fundamental" is will/being/potential and all that stuff - the attributes of a "something" that can become anything. Y'know, God. Yes, I'll sign your bible if you want.

The world is my Bible. I've noticed you reading it on a daily basis, which is great.

I'm here for all eternity, so do tell you your friends - thank you and good night! ;-)

[...]

> A: “In other words, cease maintaining division.”; I very much like this phrasing. Jives with my model of experience that I base off of the Hindu trinity. **All of experience is creation, maintenance and destruction** (actually transformation).

> I find this to be a nifty way to view things. Creation can be seen as the intending, maintenance as the confidence or knowledge of one's intention as truth, and destruction as detachment or the act of experiencing truth.

Ah, interesting about the trinity. Particularly specifying "maintenance", which is usually hard to incorporate into a model.

I've tried to push away from those divisions too by having all possible patterns pre-existing, and varying only in their levels of contribution - their "intensity". This means that creation, maintenance and destruction are just the experience of redistribution, and intending is the act of reshaping that distribution (by activating or "recalling" a particular pattern into prominence). It makes it clear to me that everything is a *shifting of experience*; nothing is made or destroyed; it's *always* transformation and transformation is actually mundane.

But of course, it's yet another way of chopping up the same thing into different language!

> A: Yes I can see that too, **all being transformation**. I find chopping it up to make it more digestible.

I think the benefit of the approach of this subreddit is, we can feel free to use whatever "chopping-up" feels appropriate at the time. Freed from concerns about being "right", we can adopt whatever view is the most *useful* for our purpose. Your trinity description has the definite benefit of being *static* - you can hold the concept in your mind and refer to it easily without having to "run" it mentally - whereas the shifting-transformations description is *dynamic*, so a bit slippery for everyday use maybe. (I'll be adding it to my armoury!)

Just Decide.

Lie down on the floor, in the constructive rest position (feet flat, knees bent, head supported by books) or the recovery position (on your side, upper arm forward) and *let go to gravity*; just *play dead*. Let your thoughts and body alone, let them do what they will. Stay like this for 10 minutes. If you find yourself caught up in a thought of a body sensation, just let it go again.

After the 10 minutes, you are going to get up. *Without doing it.* Just lie there and "decide" to get up. Then wait. Leave your muscles alone. Wait until your body moves by itself. This may take a few sessions before you get a result, perhaps many, but at some point your body will just get up by itself. Once that happens, avoid interfering with your muscles and let your body go where it will, spontaneously and without your intervention.

This is how magick works. All you need to do is, *decide*. As Alan Chapman says, "the meaning of an act is what you decide it means". **But you don't even need an act. You can just *decide*** an outcome, a desired event, to *insert a new fact into your world,* without a ritual. Just decide what's going to happen. **Just *decide*.**

Decide to be totally relaxed. Decide to feel calm. Decide to win at the game. Decide to meet that person you've dreamed of. Decide to be rich. **Decide to triumph.**

Because in this subjective idealistic reality, where the dream is you, what else is there to do?

[...]

I'd prefer to be committed to the idea that **it can all be effortless,** and that all I need do is **make the choice that what I want to happen will happen, and it will.**

Reply to: “How to find something that was hidden from me by another?”

Try this:

- Sit down. Quietly.
- Decide that your body is a "shell". You are simply an observer of its movements.
- In other words, you *do not interfere*. You simply allow your body-shell to *move by itself*.
- Command it thus: "shell, go to where <object> is"
- Wait for the shell to move by itself, to wherever it wants to go.
- Enjoy being reunited with <object>

What is the word that even in plain sight remains hidden?

Answer: Hidden

Reply to: “Hindu Mythology Metaphor”

> Q: Can a Mantra be a Metaphor?

Good question! Some thoughts:

If we abstract these terms out into "patterns" then, effectively yes. To say a word is to trigger its associated patterns. Meanwhile, a metaphor is simply a *named set* of overlapping relationships (patterns), connected and associated with an *unnamed set* of overlapping relationships (patterns).

To say the word "owl" is to trigger the associated patterns of "birds", "wings", "big eyes", 'tree branches", "Blade Runner Voight-Kampff Test", "Rachael", "night-time", etc.

To *think-about* an owl is to do the same.

On archetypes

Gods and Goddesses, owls and archetypes, they are all just triggers for pre-existing extended patterns which cannot be encapsulated in a word or an image, but can be triggered or intensified by them. All possible patterns are here, now, in your experience - it's just that some are more intensely activated than others. To feel better (simplistically speaking) you want to allow the "bad feeling" to fade and a "good feeling" to become more intense. How to do? "Detach" from your current experience and "allow" it to shift; trigger a pattern which implies the desired state. Literally, you are a wide-open perceptual space with some experiential patterns more intense than others. You don't "heal" so much as "allow experience to apparently shift". More accurately: you can't *change* anything, you can only let the present pattern dim and intensify an alternative pattern by "recalling" it.

[...]

I think where we go wrong is that we try to work things out, we get hung up on technique, but the truth is... *there is no mechanism*. **Simply *deciding* is all that is required.**

To *decide* something is to have the pattern of "something" in mind plus the pattern of "it happening". That is sufficient, provided you do not then block it.

Everything else is just... stirring the water, splashing about, obscuring things, fragmenting ourselves and therefore our experience. Actually, there is nothing to know, no structure behind things, no solid substrate supporting the world beyond imagination.

Reply to: “When I'm mindful of the present moment, ideas flow more freely, and they're more powerful. Why is this?”

We confuse how things work, perhaps.

Trying to think out something, to generate an idea or solve a problem, is basically you *holding onto* thought and making it flow along certain paths. This actually blocks what you are trying to do. Actually, you want to 'ask and receive'. Let the thoughts come to you. If you have a problem to solve, ponder it in detail with the intention to reach a solution, and release it. That thought structure (the description of the problem) will evolve itself into the solution, and then come back into your attention.

It's similar to the way you can improve your perception of the world around you. Instead of *trying* to see and hear and feel, grasping with the senses via narrowing attention, you should "let the world come to you" - rest as the open space of awareness, and allow the world to arise within that space by itself.

> Q: A person who thinks all the time has nothing to think about except thoughts.

What makes you think that?

Literally :-)

Reply to: “Your subconscious is smarter than you might think”

I suggest that thoughts are their own things, and that ***problems solve themselves.***

Problems, as described in thought, are created with the intention of being solves, and so their natural tendency is to do so. Create them (formulate the problem), *leave them alone*, and that thought framework will come back to you in the form of the answer. It seems mystifying to us because we assume that "we" actually *do* things. It's actually probably more accurate to say that we *set targets*, and the rest of it happens *to* use as experiences, as the world walks the path towards those targets. It's only the tendency we have to not entirely let go to this process which results in a sense of opposition and tension - or *effort* - and the feeling that we *do and try* instead of *have an experience*.

Meanwhile - the so-called subconscious isn't really outside consciousness, it's just not expanded as a sensory experience. It's a *felt-sense* that's always there. Just because it's not explicitly being encountered as "objects and sense modalities" doesn't it isn't there at all, enfolded into the background space.

Reply to: “Help a soon-to-be Beginner?”

Perhaps you need to realise that Christianity itself is a magickal tradition. Much of the New Thought movement of the early 20th Century was based around an interpretation of the Bible as a reality/magickal manual (e.g. Neville Goddard). You can't push through things with willpower, rather **you need to embrace them and include them within yourself, let them become part of your momentum.** The reason you are so passionate about this is probably exactly *because* of this need to embrace and overcome your guilt.

You just need to push through. It's just conflict/resistance. Don't take it too seriously. Any step forward into a new world or a different way of doing things has this associated with it.

The meaning of the word "sin" is to "miss the mark" - it's not "evil", it just means to not be at your best. And those passages do not mean quite what you think. Each essentially says: there are behaviours which get in the way of getting in touch with your true path and nature (that is what "God" is), and because they obscure your deeper intuition (distracting your attention) you will not pick up on the directions and actions you should be following. There is the notion of "True Will" which is essentially Your Nature and what you should really be doing. The warnings against mediums and manipulations is that they can turn you away from looking within, to your deeper knowledge.

"God" is your inner self, your true self, and the "Son" is that which arises in the world from this. That is why so much of magick is focused on inner exploration and clearing out perception.

There's nothing wrong with doing magick, therefore, but you might find that as time goes on you do more 'inner magick' and find that your life *flows* better and you don't feel the urge to try to directly influence the world around you. 'Passive magick' where you are open and synchronicities arise to help you along, and what happens to you is what you "really, really want", arising spontaneously from within you.

If you feel *drawn* to this, then pursue that. This 'inner momentum' is what you should be trusting. The scriptures are not saying what you think they are saying. **Go for it.**

The world is now yours!

So long as you are honest about how you feel before you push through it (faking yourself doesn't work). When you know what to do, sometimes you've just got to get a hold of yourself and the world, and make it move along! :-)

"Yeah, but..."

It depends a bit on belief and intention. If you believe that "what goes around, comes around" then wrapped in the intention associated with your magickal act will be the idea that you should get hit by it. You will be effectively "wishing for that". You get what you think you deserve!

There's that way of looking at it, and also the notion that "all of this is you", so by intending harm on an aspect of the world, you're basically directing harm towards yourself.

Magick can be viewed as ***the skill of generating desired experiences.***

If that is so, then you should really only work on generating positive experiences for yourself. Blockages, barriers - whether situations or people - should be allowed to fade or dissolve, or be turned into benefits, not be destroyed.

It's the *intention* behind the ritual that matters most, with filtering by your background beliefs / expectations of how things work. The world happily gives you what you want, good or bad, it doesn't care. You don't need to watch your individual thoughts so much as take care with the "posture" you adopt. That should be expansive and positive. And you should always question why your are trying to summon something.

Recognise those thoughts and just let them pass, returning to what you are actually focusing on. Just keep coming back to your purpose. Stray thoughts, like anything, are only a problem if you divert your energy to them and let them carry you away. This is no different to, say, if you are studying and you let the thought of going to watch TV instead carry you away!

Reply to: “Wu-Wei, doing nothing”

> Q: It means doing away with the compulsion to "better ones situation" or to be mired in ignorance of one's perfect position always.

I'd also add that it is a much more practical thing. It's that thing of your body "moving by itself", effortlessly. It's the flowing detachment which means your body and mind respond appropriately to the situation. This often gets overlooked by authors, because if you've never heard of the experience and never had it, you would never know that this is what is being indicated. Just as with (say) the parables in the Bible, where, because they don't know what is being pointed at, they interpret it in all sorts of mundane ways relating to making choices and moral views (not to mention an "entity god" who is separate and does things independently). So, one might do away with the compulsion to better ones situation, but that's in the sense of ceasing trying to directly manipulate it with action, rather than with intention and letting the action flow. Anything you do is "correct" in the sense of it arising from the current state in response to circumstances, but only if you truly allow action to rise spontaneously, rather than holding on to parts of your current state.

Wu-Wei, then, is perhaps better described as "not interfering" and "opening to spontaneity" and "effortless action" in a direct experiential sense. However, as with all these things, it *does* then get used as a metaphor in other parts of life.

Perhaps the core of this is: people confuse *intention* with *experiencing bodily action*.

In fact, an intention can be attached to *any* act or experience (and an act is really an experience: the experience of an action), whether it is "regularly" logically related to it or not, and results will follow correspondingly. Without understanding the rule that "experiences are local, intentions are global", it's inevitably that things like wu-wei *and indeed everyday motion and experience*, will be misinterpreted.

> Q: So then what do you think classifies as interfering?

Any ongoing intention which countermands our spontaneous movements - of body, mind, attention or world - which arise in the moment. Something like that? However, practically speaking, we would of course occasionally "redirect" things by intention. But it should be in the manner of *course correction*, rather than slowing things down because we don't trust our spontaneous responses and so holding onto every moment.

In general: you should be sitting back and enjoying the unfolding experience, rather than constantly hitting the brakes.

A further thought: also, *pushing ahead* or "forcing" is also interference, and probably the most common type. You are walking along the street to catch your bus, and you force the walking to go faster than it is spontaneously occurring. Lots of examples of this, large and small, all stemming from a lack of trust that what is arising naturally is appropriate. (So you get to the bus stop, and it's delayed for 10 minutes. If you'd kept your relaxed pace, you would have arrived at the perfect time - and so on.)

I'm sat on a chair. I'm thinking about how crappy work has been. I've been pretty depressed about it. Wait! I intend:

- *"A great business opportunity that's ideal for me."*

I potter about. Feel hungry. Fridge is empty of healthy food. Maybe I'll go to the grocery store to buy apples. I pause. My body gets up, and does this. I find myself enjoying the sights and sounds of the city as I walk a couple of blocks along. I find myself interacting wittily with the shopkeeper, but before I make a purchase, I bump into an old friend I had been thinking about earlier, and we pop into the bar round the corner for a pint of cider ("liquid apples, almost the same!"). We have a fun time. During our conversation, he mentions that his ex-girlfriend is setting up her own design business. Knowing I'm into those things, but my work has dried up, he give me her number. We meet two days later for a coffee, our business ideas are totally aligned: why don't we set this up as a partnership?

= one intention + letting experience arise.

You can live without intending, but if you never intend, then experience will just continue along its present path. I will remain depressed, depressing things will continue to happen.

Intending = re-patterning, with that patterning subsequently arising in experience.

The main lesson is, though: there's no "fundamentally naturally good state", because that would be the notion of destiny. I don't agree with the notion of destiny, or of a path that is independently correct. If you don't like the current state you are in - perhaps because it has become very "splashy" and incoherent, you can use intention-imagination to bring it under control more efficiently. Things will resolve themselves eventually, but deliberate intending lets you "skip to the end".

For instance, fixing the heart or abdomen as your centre provides a stable, reliable point as everything else shifts and evolves. (Although ideally you are spending daily time letting all of that left over movement unravel anyway, through a releasing period.) I'd call those areas the "global summary": by attending to *but not focusing on* - perhaps "including" is a better word - you get a situational awareness of an overall type. It doesn't guide you, it is just is the most efficient way to be directly aware of all available information. Which allows you to decide intelligently whether to amend it or not.

Short version - If you don't like your situation, intend the alternative. Having done so, then trust that the world has been re-patterned "4-dimensionally", and let things unfold. If you keep intending (micro-managing) then you don't get the benefit of the "autocomplete" nature of patterning - instead, you will only get exactly the step-by-steps you ask for, that you can intellectually design, and you won't benefit from any "magical" coincidences or discontinuities, etc.

> Q: But couldn't the state of allowing your intentions could be the fundamentally naturally good state?

Okay, this is a wording issue I suppose. I use "state" to refer to the current configuration of the world, all the activated patterns in their relative intensities. If you don't interfere, then all the experiences which arise spontaneously will do so in accordance with that configuration. If you intend, you shift the state, and subsequence will arise in alignment with *that* configuration.

So in this sense, one state is as good as another in the sense that there is no configuration that is "*the* configuration". Just like there is no "best" pattern of ripples in a pool of water.

Maybe if we use "approach to living" rather than state to mean what you are saying, then we can say that non-interference would be the ideal approach - with occasional course-corrections (amendments of state/configuration) if so desired.

> Q: My heart is sending out good feelings when I align to my highest intention. What is my highest intention? To be free.

Can we change this to, rather than "sending out good feelings", some thing like "*is* a good feeling" when you align to your highest intention? And then I'd suggest: what's happening is that when you cease to oppose the spontaneous arising of experiences, you feel a clarity and maybe even something like "love"?

Note, you can have this feeling regardless of whether the current state is traditionally a pleasant one or not. The feeling comes from not being conflicted or fragmented, not from a situation being good. People feel most at peace shortly before their horrific violent car-crash deaths...

That's why I say that there is no such thing as a fundamentally good state, but there might be a good approach.

> Q: I have been in this state a few times by accident of course.. But to get there intentionally but at the same time unintentionally....

Try this experiment:

Lie down on the floor and let go completely. Of your body, mind, but most importantly *your attention*. "Play dead" and allow your attention to roam where it wants. Habitually, we try to use attention to manipulate our experience and "do things" but this actually obstructs change. So having let go, "just decide" - i.e. intend without doing anything - that your body is going to get up. Do nothing, and let your body move by itself when it wants.

Note: **By "do nothing" you must not *actively* do nothing**, because what you will tend to do in that case is *re-assert your current position*. In other words, you will intend *being-where-you-are* are as the interpretation of "do nothing". And as a result you will suppress any movement. Really I mean, "do not interfere with any movements that arise".

> Q: I'm sure I could do it but just a bit hesitant to try. Why might this be the case?

You can *definitely* do it; it's not different to what you're doing anyway, you are just ceasing to intend the opposing motion. Stopping "staying still" all the time by constantly asserting your current position.

It's a bit frightening because you are letting go of what you *perceive* to be direct control (even though such control actually works against your intentions unfolding). It amounts to "surrendering to god" and trusting that spontaneous movements "from nowhere" are the right ones, even though you cannot intellectually access any *reason* for them. Particularly in Western societies, there is an underlying assumption that our raw spontaneous aspect is evil and untrustworthy and needs to be suppressed. You perhaps have unexplored notions of how bodies and minds work, of there being an eternal battle between reason and magic, impulses and order, good and evil, and so on.

Really, it is fear of *The Unknown*. But you have to get used to this at some point, because *all* of experience is "unknown" until it appears within your perception.

Short version - Try it and see. Once you decide to truly surrender and give up, and things settle out, it'll likely be one of the best experiences of your life.

Oh, I had an extra thought too: when you release your attention, this obviously means you are no longer avoiding any body-space areas which might contain "stuck thoughts and incomplete movements", as I call them. In other words, things may move and shift and that includes uncomfortable feelings that have been left "orphaned". If such things arise, just let them become prominent, peak, and they will "complete themselves" and fade. Trust this. Sometimes people clamp back down again when these things appear - if you remain in open attention, it'll pass, and will be like a wave in the ocean, rather than in a glass. The relief and calm once these are cleared is very pleasant. Note: as is the theme here, you don't need to *do* anything about them, they'll resolve themselves.

Reply to: “Wu Wei, pt. 2”

> Q: This idea just came out my noggin. The continued allowance of freedom to all thoughts may just allow the truest of thoughts to be created. We spend a lot of time trying to dictate our thoughts in one direction - nothing wrong with intending where you're going - but what if we're missing out on certain avenues because we ban certain thoughts. Because get this, we're afraid of what those thoughts will lead to. What if we just allowed them and then surprise, it turns out the lion was a small cat waiting to be cuddled. It's worth a shot, in my opinion.

Define "truest", I guess. Do you mean, that the thoughts that arise will be ones where all information is taken into account - so, the "truest" reflection of the current state of the world in its entirety?

> Q: If I am the absolute how come I do **not know that I am**? What robbed me of this information that should be fundamental?

Interesting accidental wording! In fact, "that I am" is the only thing that we *do* know for certain. And that's quite a good starting point. Even now, you don't necessarily "know" you are The Absolute, you simply "are" it. Intellectually, you can only *infer* that you are the absolute, perhaps by noticing that everything changes in terms of content but you (as a feeling of being) always remain. Experientially, it's similar: you find that your direct experience does not correspond to the idea of separation, and perhaps you have a particular event-experience in which all the usual content seems to drop away. In all cases, you are *The-Absolute-taking-on-the-shape-of-The-Relative* or in other words, you are always what you are *and* having an experience. The situation where there is no shape you have taken on, "pure Absolute", is a hypothetical one. However, there is always that sense of "being"...

We maybe need to ponder what we mean when we use the word "knowledge"?

My usual metaphor: the blanket of material whose only property is *awareness*. The blanket has folds in it: the blanket experiences itself as one fold relative to another fold, in all directions. In what sense can the blanket "know" that it is everything?

- ***Conceptually*** - It can create a fold which represents the fact that it is the whole blanket and all folds. But that knowledge will always be a fold, it won't actually be the truth in and of itself.
- ***Directly*** - It always "knows" it is the blanket simply be being it, without reflection. When we touch a table, the "hardness" is the direct experience. But do we "know" that the table is hard before we have reflected upon it?

In other words, you never *forgot* that you were The Absolute, it's more a case of you never intellectually pondering it. You have always *known* that you "exist" though and that existing *is* direct knowledge of being The Absolute, just not of its implications. Another thought experiment: how did you come to "know" that you are a body, in a general sense? In actual experience, you are always *3man-sitting* or *3man-standing* or *3man-walking*. There is no *generalised* sense in which you are a body, in actual experience, surely?

But I'd say direct experience of knowing you are it all - "being" - is special because it never changes and is always there, in a way that the body isn't quite. It's sort of everywhere, and is the *only* fact that is always available at all times and places. It has no content, so it needs no context.

Maybe the distinction we need to make is between: the knowing and the meaning?

Reply to: “How would you detach from reality in an easy manner?”

> Q: There's a saying in zen that would have helped tremendously for me to have understood at the time that says, **"All fear is an illusion. Walk straight ahead no matter what."**

I've never encountered that saying before, but it gets directly to the heart of it. Ultimately, if you want to have dramatic things happen, you have to **"be okay with *whatever* happens" and not block the unfolding of the patterns you have made** – you can't be re-intending every time an uncomfortable feeling or apparently "incorrect" sensory scenario arises. Doing so results in you "thrashing your world" due to repeatedly intending something then re-asserting the previous state once the "out of control" or "happening by itself" feeling comes up (which commonly accompanies change). The whole thing about "surrender" and "allowing" and "non-attachment" is really about the recognition that, although we might intend a specific target experience, we do not deliberately select the sequence of moments which arise between "here" and "there", and so we must *give up to the mystery* as the unknown path unfolds.

Definitely a good question to ask ourselves is: *Am I constantly unwittingly re-asserting my starting state?*

> Q: I like this, and it is true. But not give up to it in some manner of defeated surrender because we have no other options, but rather from an understanding that we ourselves are a mystery, and that there's no fear in mystery, or that which is mysterious.

You make a good point about emphasising that it's not surrender in the sense of giving up, it's surrender in the sense of *trust*. You are giving up the fight, because the right thing is happening, so there is nothing *to* fight.

To cover "starting state", let me reuse an example: If you are sat in a chair, and want to stand up, you should intend *being-stood-up* and let experience unfold accordingly. If you approach it this way, your body will feel like it moves "by itself" and there will be a sense of effortlessness - because no muscle movement is occurring other than that required to shift position. (If you are feeling muscular effort, that is the feeling of creating effort, which means you muscles have done their movement bit, and are now doing something else.)

However, what people usually do is being this be re-asserting their current position. They begin by locating themselves *being-sat-down* and fully establish that before beginning. They then try to overcome *being-sat-down* by intending their muscles "manually" in order to get to *being-stood-up* - which they do by keeping being aware of *being-sat-down* throughout. In effect they are continually re-asserting their initial state of *being-sat-down* as part of their strategy for *being-stood-up*.

So, this is similar to people who try to make changes to the world in other ways, but do so by starting with the world as it is, or be constantly checking how they are doing by comparing where they are now vs the initial state (which simply re-asserting the initial state again, to a greater or lesser extent). This is really part of the broader problem where people try to be "over here" while making changes "over there", in space or in sequence. For example, wanting to fill the room with your 'presence', but attempting to do it while remaining firmly located in your body area, maintaining a mission control aspect. This can happen because people confuse being "detached" with being spatially located separate from the world. This is not quite what is meant. **"Detached" really means "allowing".**

> Q: I really dislike the langauge of surrender because for me it evokes something external whereas you're trusting your own process of othering

Yeah, I don't think there's any single "best" way to phrase it. The language for "that thing where you stop interfering which feels a bit like things are happening to you but they are the things that you have already created" is pretty tricky, and I'm inclined to think it just depends on who's on the other side of the conversation.

For someone whose main problem is that they are constantly grasping onto their sensory experience, "surrendering to the flow" type imagery probably capture the feel of it. So long as the context is one of being assertive in other ways - in other words, the reason you surrender moment-by-moment control is because you've already asserted the outcome - then it cane useful. However, if it gives the sense of "surrendering to God's Will" *without also* informing you that "God's Will" corresponds to the landscape of *your* accumulated previous intentions and their implications (including any ideas you had about a "God"), then it's more problematic.

> Q: Some of this is unavoidable if you want to have a sense of progression.

I don't really mean this in the sense of extinguishing your notion of the past, or your memory. I mean it in a much more straightforward way of not *re-asserting* the current state, by looking for it or implying it. The everyday example is, if you're getting up from a chair to go into the next room, you don't being by feeling out with the senses to find the experience of yourself sat down, and *then* try to manipulate that experience into standing up. You think only the fact of *being-stood-up* and allow your sensory experience to apparently flow towards that position.

Pushing this further, if we were to *teleport* from one room to another, how would that play out? We wouldn't be aiming to forget the memory of the room we started in, but we *would* be aiming to completely let go of the fact of *being-in-the-room*, to allow it to be replaced as a relative truth by the fact of *being-in-the-other-room*. So that's the sense in which I mean not checking or comparing. It's perfectly okay to spend some time contemplating how much you've progressed. But when you are actually performing a state-shift, you should not be checking on your progress by bringing up the initial state for comparison, because that re-asserts that initial state again. You keep finding yourself sat down in the chair / un-teleported again!

[...]

> [**Nefandi**: I've been thinking about this stuff on and off the the past X hours, and I wanted to add this.

1. (intra-moment rigidity) The notion of teleporting suggests that each individual frame is inflexible internally, and the only flexibility exists in between frames during frame jumps. I don't agree with the premise.

2. (informational incompleteness) If we take the metaphor of a grid (you've been mentioning it in the past), there is a flaw in it. The flaw is that your *path* through the grid is not and cannot be recorded in any of the grid "squares." To understand this better, think of a movie film on celluloid. What order

you choose to display the frames is up to you, and the order is not encoded in the frames themselves. It's extraneous information. So your grid model doesn't capture reality but is only a kind of mental stimulation exercise to get people to move off supposedly more stale ideas. So it's a nice exercise, but it's not anything I would take as a true model of reality, therefore magick based on it is approximate at best. I think it goes without saying teleport magick is strongly based on this grid model.

3. It's my lucid dreams. The feeling in my dreams when I am lucid and doing stuff is one of brutal and utter simplicity and directness. There is nothing tactical about intentionality there. So in an LD I generally don't do X to achieve Y. So if I want control, I control. I don't relax in order to have more control. I don't do that at all. I don't let go of myself to find myself. I don't do any of that popular stuff. On the contrary. Everything is very very direct and to the point. So a good explanation to my mind must not only be correct or powerful, but it must retain that aura of brutal simplicity, but it shouldn't be cartoonish either. So for example, I've failed many times in my lucid dreams but the solution has never for me been to let go more, or to teleport more. I've had to work on my confidence. I've had to face the fear of death or disfigurement for some transformations, and this is a type of letting go, but not exactly of the same kind you seem to talk about. For other transformations what helped the most is just doing them over and over and becoming accustomed to doing them. That's the case with flying. So I've had to make some adjustments but generally it's not been the case for me where I just make a one size fits all adjustment all the time. Each situation is something I approached as an individual situation. In some cases I needed more creativity. In other cases I needed more ruthlessness or fearlessness. Each kind of failed transformation seemed to be pointing at *different* personal weaknesses of mine. So there was some character to it as opposed to like mowing the grass type thing, where the grass doesn't matter you just mow it all just the same. The cultivation of my abilities was not at all like a process of mowing the grass. (see grass -> mow it down).

   That about sums it up I think. Maybe I'll think of an even better way to say it, but this is the best I got for now.]

Quick thoughts:

There is nothing stopping you skipping from one "frame" to another in my description, other than refusing to release your current state, or somehow re-asserting it. By "refusing to release your current state", I simply mean not continuing to assert aspects of the current frame (sensory aspect *or* implied pattern *or* fact), so that it can shift. You can't stand up if you keep focusing on the sensory experience of being sat down.

The essence of a "patterning" approach is that there is *no* permanent solid structure at all, even though we have built up some habitual structure over time. If you look at the grid metaphor animation, for example, the starting and ending frames are totally disconnected. *All potential frames are simultaneously available and accessible.*

The brutal simplicity underlying all this is:

You are an "imagination space" - that is the context. Sensory experiences arise within it, via patterning - that is the content. **There are no restrictions on content.**

Changing the content means intending-imagining what you want (basically: intensifying the contribution of a pattern) while not intending-imagining something contrary to it, and hopefully not something that limits the manner it can appear to manifest by. Everything beyond that simple account, is a description of *specific patterns* which we already have, or which have benefits if we format ourselves with them. This is the idea of "Active Metaphors" - you intensify a metaphorical pattern, and your ongoing experience starts to align with that metaphor.

So if we wanted to have the experience of teleporting, then for sure we could just intend fully and do a "frame jump", since there is no fundamental underlying mechanism to things other than intending-imagining them happening. However, another approach is to introduce into your world a mechanism or fact, to make it possible as part of the content of your world rather than an exception or jump outside of it - e.g. the "infinite grid" or whatever.

Looping back to your points:

1. For convenience, a "frame" is just any particular sensory arrangement. So it doesn't really make sense to say that a frame would be flexible internally - because that would be another frame. (Remembering, though, that the concept of "frames" is just a handy metaphor; experience is not really arranged that way, although it can be formatted to behave "as if" it were.)

2. Think I've tackled that above. There is no true model of reality. However, models can be useful for coming up with ideas for "as if" experiences.

3. I agree with what you say about "confidence". Really what one wants is to fully *be* the entirety of content and then *shape-shift*. There is no technique to that, and it is always true anyway, however we can get stuck *imagining-that* we are not this.

   Stuff like "letting go" is just one way to *relax the division* and settle out into being the entire space and all that's within it. It's not letting go of control as such, it's letting go of (spatial) attentional focus and, counter-intuitively, becoming fully attended as a result.

   It's also letting go of re-intending the current state, to allow yourself to shift. I say "also", but in effect the two turn out to be the same thing. Holding onto attentional focus is one of the last ways, having allowed body and thought to flow, that we subtly restrict our shifting of state.

Okay, I ended up typing a full response there, but perhaps it clarifies where I'm coming from and how it connects with your comment.

[...]

I probably do feel scared quite often, just in everyday life. Or maybe "nervous" is a better word. Generally though, I find unusual situations - those which reveal things to be not as they seem - to be comforting rather than scary. Although it wasn't my conscious aim in exploring these things, when I reflect on it I think that the *mundane* version of the world would actually be much more scary.

So, I was probably quite a fearful child I think, and to some extent that stayed with me, but a counterintuitive side-effect of it has been that I've always been good for emergency situations when things go wrong - because I was comfortable with an ongoing sense of discord anyway. Unflappableness derived from baseline flappability? :-)

For "this stuff" - mind and reality - I was interested in it from when I was in early high school, so I started playing with stuff like astral projection, did that thing of being super-scared of the onset of the experience, eventually committed to it. Over time you accept the fear as a feeling that comes up, and later when you have a sense of *being-the-context* as your identity you are more okay with the *content* that comes up, because it's within you rather than something external coming at you. So what's important is finding new moorings after unusual experiences have cut the ropes on the old ones. And being okay with *not-knowing* - the inherent mystery of not having pre-experience of your upcoming experiences - while also having confidence that intention is effective.

You still feel the feelings though. You're still having a "person" experience. But it's more like ripples in an ocean, rather than disturbances in a glass of water.

You know, something I was pondering lately: I think it's quite common for people to *think* that they want a cool "glitch" or a "manifestation" - until they get it, and then they're suddenly not so sure. There *is* an anxiousness that comes with it, the anxiousness of intuiting that there is potentially no inherent stability or boundary? How would you phrase it?

The implications of "high weirdness".

- ***The world is not a "place".*** That's a pretty scary thing to realise. Anything might emerge from the "gloop"!
- ***I am not a "person".*** That's troubling too, initially. The stable foundation I thought I was, has no solidity!

Without anything to replace those two negatives, we are left with just The Unknown without any sense of trusting, and that can be scary. So the story of being okay with being scared, is to have a replacement for those? When you get a fear response with "reality" stuff, what sort of thing is it that you find shakes you?

[...]

> Q: How does one go about intending to do this? And intending in general? I feel like this has probably been addressed on this sub before but don't remember where. I read your piece about lying on the floor and intending to get up but didn't quite get it there either.

We hit the limits of language and metaphor here, because "intending" isn't a thing or an act, since that implies a doer and a thing done. But that's never stopped me typing away before, and it won't stop me now...

Intending vs Sensory Theatre

Firstly, you should view all of your sensory experiencing as a *result*. No part of a sensory experience causes another part of a sensory experience. If you feel yourself moving your arm - maybe a verbal thought then a muscle tension then an arm movement - you need to recognise that *all* of that was a result, and none of it was the intention.

- ***Intending has no sensory aspect.***
- *If you experience a sensory outcome, it is arising as an implication of the intending.*
- *You cannot experience yourself intending as such.*

"Intending" can be viewed as you *changing your state* - where "state" means the current distribution of patterns and facts that constitute your world, dissolved into the background of your experience. One way to think of this, is as a landscape whose contours are the facts and patterns. Your ongoing sensory experience then arises, like a mirage, from this landscape. You cannot change the mirage itself, all change is indirect. You change your landscape-state, and subsequently all your experiences will be aligned with that state.

- ***Your state is the 'cause' of all your experiences.***
- *It consists of all possible facts and patterns, at relative strengths of contribution. It therefore implicitly defines the sequence of moments that are queued up into the future.*
- *All change is indirect and is a change of state, a change of the relative prominence of certain facts and patterns, a redistribution of the landscape. "Intending" is what we call changing state.*

"An intention", then, is what we call the pattern which we are going to emphasise in our state. It is like an unbounded non-sensory thought, a dimensionless fact. Emphasising such a fact involves a literal and direct reshaping of this 'landscape'. Basically, a reshaping of ourselves. But wait - if we only sensorily experience something when intending if the intention affects the part of the landscape we are currently "looking at", how do we loop this back to direct experience?

Mostly: faith. But for the purposes of exploration, we cheat. Although we can direct without any sensory theatre, it is easier initially to use misdirection and create an experience of doing *something*, but have that "doing" not interfere with what we are trying to accomplish.

Back to the Chair

When people get up from a chair, they typically use misdirection by intending muscular tension (an experience of "doing") and during that the intention of standing up occurs. But in this case the misdirection and the desired outcome are opposing one another. Instead, let's have our experience of "doing" be independent. We sit in the chair, and we place our attention on the background space of the room, and we decide that by focusing on the background space of the room, our body is going to stand up. Rather than intending that "tensing my muscles *means-that* I will stand up", we are intending that "focusing on the background space of the room *means-that* I will stand up". Of course, one could simply non-sensorily intend the fact that "I will stand up" (the *"just-decide"* approach), but actually the *"assignment of meaning (or causal power)"* approach gives you a good experience of a general principle. That is, that intention is always the true cause even though it cannot be sense.

Once you've played with the background space example, you can try "looking out the window *means-that* I will stand up". Then, "saying 'stand up' *means-that* I will stand up". And penultimately, "being here in this position right now *means-that* I will stand up". After that, you are at raw intention, and are in a position to extrapolate your new understanding of causality to your experience of the world more generally.

> Q: Was that a sort of intending that I was doing or was the energy already there being unleashed from the awakening I was going through and I was just overlaying unnecessary imaginations on top of something that was already happening anyway?

I'd say that you were *imagining-that* something was true with conviction, and your ongoing experience was patterned accordingly. There was no energy "out there" but it is enough that you have an *idea* of "energy" and imagine yourself accessing it. You committed to your own logic, and everything else followed.

In terms of the parent comment, you were "intending" a situation as true by implication, and then experiencing it. (You could have directly asserted what you wanted without any of that "sensory theatre", however it's much easier to allow something to happen if you think that it "makes sense" somehow.)

What your awakening did, was free you up from your habitual patterns, crack you open. and make things more fluid in terms of what could be asserted or implied. Although, as you notice, you can make yourself quite unstructured quite quickly if you're not careful - basically, put yourself into a manic mode!

> Q: For some reason the idea of there not being any challenge at all seemed to take the fun out of things.

Indeed.

So you can directly assert something by simply *just-deciding* that it is true. This amounts to assigning fresh meaning to the current experience: "my current situation *means-that* this is true", which is equivalent to "my existence *means-that* this is true". All perhaps without any sensory aspect to it at all.

But as you've noted: where's the fun in that? Because where that would end up if we pursued this fully, is with a completely disconnected experience, just like everyday casual associative thinking or just random hypnagogic imagery. Getting bored, we would once again allow that imagery to coalesce into a scene and then an environment, just like the beginning of a dream, and we'd be in a world again. *Although this time we know its nature.*

Understanding this, **we can skip that process.**

So, overall, once we have the idea that the only causal power is ourselves as intentional state-shifters, this frees us from our limited concepts. Strangely, one of the benefits of the realisation is that we no longer have to burrow down to the fundamentals, because we've recast all experience and so can be high level again - while retaining our updated perspective. Basically, be more playful, treating ourselves and the world within us as "all imagination" and all imaginings as facts at different relative levels of intensity or contribution.

[...]

Stacked Weirdness & Power

> Q: I was feeling like I no longer knew what reality was, what was real and not, and then I started to get scared. Then I backed off toward normality again.

I think knowing that one can pull back is a definite advantage. It's an option we want - *"the right but not the obligation"*. At least then we can experiment and still feel safe. There is an issue that once you've allowed a level of weirdness to happen, it does tend to multiply and become dominant. It's not like you've tweaks a specific event, so much as adjusted a generalised fact, like having ticked the checkbox called "Enable Hyper-Associative Events" on your Life App, and the corresponding fact-pattern is now overlaid upon *all* experience.

In general, I'd say the more we react to a pattern, the more prominent it becomes.

It doesn't really matter whether that's a positive intention or a negative reaction - anything that focuses on or even implies the existence of the pattern, intensifies it. And so we get that guy over at Glitch who had been fighting the ever-growing instances of "11:11" for decades, not realising that *anything* he does about it will persist it. This is the real danger I think: that if we don't twig, then we can end up battling against something we've triggered, and get swallowed by it.

I had a dream once, where I was floating in the void. I came across an infinite invisible wall. I pushed and pushed and couldn't get past it. It started to feel very claustrophobic and unbearable. Finally, I took a step back... and just walked through it. I think that dream was maybe trying to tell me something at that time! :-)

> Q: It's not as though I suddenly become more powerful myself.

In what sense do you mean, "more powerful myself"? If you are looking for the experience of feeling yourself "do" reality shifting things, then I'm not sure you are going to get that, since intention itself is effortless, and you sort of *are* the whole of everything. Or do you mean just having a more direct sense of the impact of your intentions?

> Q: I feel something shifting inside me. It's like, "Oh... I used to feel like that.. but now I don't. Hmm..." That's the best I can describe it.

Ah, that's really interesting, particularly what you say about the less you need to make deals, the more powerful you become inside. As a general approach, I think it's very good to, when you realise you have attributed power to some "outside" imagery, to intentionally draw that back into yourself (metaphorically, but also that's not a bad way to imagine it).

> Q: You mean not a human. You're still a subjectivity, which is also a kind of person. Just not a human or conventional person.

Yes. I think the phrasing of "not a human" sounds to a lot of people like we are claiming to be something *else*, like "non-human", but I like that term "a subjectivity" - it's similar to "a perspective" but without the implied point of view aspect.

Fear of the Unknown & Dreams

> Q: Like for example that dream where I felt things got so real that if I didn't wake up, I'd be dreaming it as my life instead of my old life... I guess unknown can be freaky if you *expect yourself* to have some needs in the near future.

That was a really good example and description. So, it's a variant of "not knowing how the world works anymore" and the fear that comes with it. This can happen both in "this" world when weirdness starts happening (even when that means getting something we want), and in the "other" worlds of dreams and projections when we have no accumulated knowledge.

I think perhaps we can prepare ourselves for this in our daly lives, and it's about building up confidence in something we rarely use. It doesn't necessarily required weirdness, but a sort of openness, in order to answer the question: how do I survive in an environment that I don't (think that I) know?

One of my little experiments used to be, to ask my body to go and find things, and then let it move by itself. The mild version of this was, to just ask to "know" where something or someone was.

If I was late meeting up with friends and didn't know which bar they were in on that street, I would just ask my body to go to where they were. In both cases, you are intending an experience and then allowing it to arise - whether that's the experience of an action or the experience of a thought.

How doe this work? Well, if what you are is really a "subjectivity" who is currently having the experience of *being-the-world-from-the-perspective-of-a-person*, then all facts are available and all events are possible. One simply intends an experience, and allows it to unfold as overlaid upon the currently active patterning.

A couple of examples in the dream world where one draws upon knowledge implied by the situation, via intention, deliberately and not:

> However, in order to progress in your dreams you will occasionally need to make a leap of faith. Make sure that you take them sparsely, and that intuition is on your side.
>
> I started walking into a direction that took me away from where I previously was. Putting my focus on something else put my body into auto-pilot. In this case I got the idea of the key being for my spaceship mid-way. (Spaceships use ignition keys, just like cars right? *cough*)
>
> My body automatically walked me towards where this spaceship is, even though I did not know where it was. Somewhere deep within my thoughts I knew that I had gotten to this space station somehow. If the key indicates that I own a spaceship, then I would have arrived in this spaceship, and I would also remember where I parked it.
>
> Putting myself in "autopilot" I can walk to locations that make sense for me to know within the dream plot, even if I don't consciously know where they are.
>
> *-- From Hyu's guide on Persistent Realms*

and:

> We went outside and he gave me the strongest bear-hug I've ever experienced. I couldn't breathe and soon became unconscious. It was like waking from a dream; this world was a dream and I awoke to a reality more real and vivid than this world is. I saw the illusion of this existence on Earth dispelled! It faded away and I didn't regret it. Soon I found myself in the "real" world in a huge city that I already knew.
>
> My memory seemed to return--Yes--I had gone to sleep and dreamed of a little place called "Earth" and now I was awake. "That was a silly dream" I thought, and I soon forgot all about "Earth." I continued my life, just like before I fell asleep. I lived in that fantastic city for years and years--centuries it seemed. I lived there so long that I COMPLETELY forgot all about Earth. For hundreds of years I had forgotten Earth. If someone was to ask me about it, I couldn't remember, since it happened so long ago.
>
> Then one day I was walking to a store. Suddenly a confusing loss of direction hit me and I felt myself falling. Suddenly I opened my eyes only to see strange leaves, the sky and FD and the other boy looking at me! Where was I now? How did I get here? What happened? Then I remembered: Hundreds of years ago, I fell asleep and found myself here. This place was called "Earth" and was a part of a weird dream. I must have fallen asleep again. Slowly my Earthly memory returned. I

> asked the boys how long I had been unconscious. They said only a few minutes. They asked me what happened, and I told them I didn't want to talk about it.
>
> *-- From Robert Peterson's OBE guide*

In other words: **we do not need to fear the unknown.** Just because we have not explicitly thought about the knowledge, recalled it, does not mean that the "right action" is not available to us. In fact, right action is always available, because we never truly act, rather than *intend or imply outcomes* and experiences arise in line with those intentions. We can surely confirm this for ourselves in non-challenging everyday life and develop a confidence *for fun*, before putting ourselves in any situation where this would be required *for survival*?

I suggest that there is only one mechanism, only one thing that ever "happens" - and that is *intending*. Even the apparent actions and events that occur, they are not "happening", there are (metaphorically speaking) aspects of a landscape that is static between intentions. The experience of "time passing" is itself a static pattern.

This means that there's no such thing as "tactical" this or that, and no variation in levels of power - because *all that there is, is the "nuclear option"*. There is only one way, and that is the pressing of the big red button. Every intention is a reshaping of the landscape, and therefore *in effect* the complete destruction and then creation of a world. There is no path to power; the fundamental truth of the matter never changes. Having the experience of "feeling powerful" - that is just another sensory experience, and has nothing to do with power as such (except in the sense that one uses the true and only power in order to generate an experience of "feeling powerful").

I'd agree that **if you can imagine something, then you can intend it**, because imagining is an intending really - an intending of the experience of an image - and only a small adjustment is required to make it "real" - to intend it 3D-immersively rather than in a separate strand of thought. And this leads us to an important point I think...

What we intend is always *to have experiences*. Our intentions correspond to generating experiences "as if" things were true. Experiences themselves have no causal power - one moment does not cause the next moment, they just arise sequentially is all - so there can be no tactical or developmental strategy. You have intended an experience like "this", or you you have intended an experience like "that". The *content* of experience is itself actually irrelevant, other than personal preferences. What we are, is the *context* of experience - and having recognised this, we are freed from concerns about power, mechanism, and so on!

Sp, we may desire the experience of feeling ourselves "doing" our events, rather than experience them "happening to us", but it will just be another experience. Intentions are always "global", even though experiences may be apparently localised. Knowing this, we have a choice, and that is what matters. We can have... fun. If we switched our experience to one of "seeing the entire landscape" rather than just a partial view, then we'd be having an entirely static (although blissful) experience. We'd get bored pretty quick... except that there would be no time, so that makes no sense. :-)

What else is there, except for intention? There is no other method or mechanism - it's all sensory theatre. It doesn't matter whether it's small or large changes, moving your arm or moving a house, you are always intending: "intensifying the thought that something is true".

For sure, the "infinite grid" is imagination - but so is "the world as place" and anything else we can conceive of. That *is* the such-ness of things, and everything exists always. It's just a matter of how prominent that particular imagining or pattern is in our experience. Relative intensities of contribution. The world *is* ourselves as aware imagination itself, shaped into a particular form - and intention is the reshaping of ourselves. So I'm not saying that the "infinite grid" or whatever is how things are - the opposite really. I'm saying there is *no* fundamental unchanging "how things are", other than ourselves-as-awareness taking on the shape of a state. Anything beyond that, is the form we have adopted. Fundamental truth (context) vs relative truth (content). And we are free to shape ourselves however we want.

However, this does in effect mean we are *always* using the nuclear option - the full power of God, as it were - because there is no other option. When I interrupt the flow of things and move my arm, I'm just intending the fact of arm movement, but actually I move as the whole world in order to do so, since there is no separation. The process is always: I shift state as a whole, and my subsequent sensory experiences arise from the new state.

And of course the world - as in, the complete description that constitutes its state - is static between intentions, between reshapings. If it wasn't, then that would imply there is a power outside of ourselves, even though we *have* no outside!

So, to emphasise: This isn't about the any particular approach we want to experience ourselves apparently doing; it's what underlies all apparent approaches - our nature. Beyond that we are completely free to do detail work or broad shifting however we please, for the simple enjoyment of it. (Knowing that all approaches are basically optional, chosen because they fit our views at the time, how comfortable we are with them. After all, there's not much point making changes for the sake of it - the purpose is to have fun or otherwise increase the quality of our experience.)

> Q: Knowledge. There are different ways to conceive how experience should be structured.

Knowledge, I would say, corresponds to an aspect of "state", as distinct from intend-*ing* would be the change of state. Beyond that, of course, everything's up for grabs.

How would you define "knowledge"?

> Q: In some sense you always use the most powerful capacity of intent, but that's generally below the level of conscious awareness.

Well, that's quite the thing isn't it? You don't experience yourself intending *as such* because intending isn't a thing, and an intention isn't a thing but an aspect (although once can use an object to represent an intention). If you aren't "looking" at the part of the world you are shifting, then you won't experience anything - other than sort of very slight *felt-knowing*.

> Q: You seem to ignore the relative problems that human or recent ex-human beings have. You can't answer a real life problem with theory.

Well, it does answer problems in the sense that it shows the relationship between aspects of experience - importantly, it highlights that no structures are solid, and that cause is intention and not in the content of experience - but then we progress to specific examples to illustrate this.

I'm not sure what *exactly* your objection is, in terms of how it would relate to life and making changes? The base notion is of course just "relative intensities of facts = state ---> sensory experience". The conclusion is that you don't need to worry about mechanisms and techniques, except in the sense that you *imagine-that* you are doing something causal, then you are, and that if you decide something *means-that* another thing is true, that is cause. But nature of that cause is "the thought that something is the case". After that, it's playing with examples, to demonstrate that causal/acasual mix.

> Q: If you teleport somewhere, the me that you'll meet there...

We actually just can't talk about that - it's meaningless to talk about "the you" that I will meet, right?

On fears, they really have to be tackled specifically. There's the general fear of change, which I think can be answered by recognising our true identity as the context of experience - but specific fears depend on their relationship to one's identify, I'd say, so there's some unpacking to do, unless you just commit to an outcome. Eventually, it's the story of developing trust?

> Q: This I think is a much more insightful way to look at intent.

That is an *example* of an intention. I've been talking about intention more generally, and the implications of its nature on our understanding of the world, and how we would operate within it - or may *operate it*.

Although I seriously hope you don't actually operate that way! ;-)

> Q: [Knowledge] It is a mental form assumed with confidence and familiarity.

Hmm. Is that not an *experience* of knowledge? What is knowledge's actual form?

> Q: And I found it profoundly unhelpful. It does not assuage any fears at all.

It seems we are talking at cross-purposes a little. I wasn't particularly aiming to assuage your fears!

But I would say, the only truly reliable, global way to deal with fears is to re-identify yourself as the container of experience. For as long as you're identified with a particular aspect of experience, of content, then there will always be fear of change, change that modifies it or dissolves it. The unpacking we do, I feel, is really us taking baby-steps towards that. Which is totally fine!

On trust - you could say confidence, perhaps. Really, it's faith that your intentions shift the world, and that even though you might not experience the outcome in the senses for a period of time - during which sensory evidence might even be counter to it - and you don't know the explicit trajectory in advance, that it has "worked".

Picking up on a couple of points which are key:

> Q: [Although I seriously hope you don't actually operate that way!] I do! And I suggest so do you.

What I was getting at there: I really hope you don't manually micro-intend your body like that, or your thoughts, or anything - because you don't need to do that. If you intend an outcome, the rest is autocompleted. This is how we can insert "facts" and have the world fall into line. This is how we can be effortless. But...

It's also why you need faith. We may call it confidence built from experience, but you must eventually become comfortable with the fact that you do not "pre-experience" your experiences. If you intend an outcome, you will not know in advance how exactly that outcome will *seem* to come about. (Even if you did a "psychic preview" you would be *experiencing*.)

I get the impression sometimes that you see yourself as the *ongoing controller* of your experience. Now, you can adopt that approach certainly, but it really limits you to your immediate sensory theatre (as it were) plus what you unpack into your thoughts deliberately, rather than the world as a whole.

> Q: [Knowledge] Why does it need an actual form?

It doesn't, necessarily, but if we don't explore the question, it's left as a nebulous idea which isn't bound properly to our ongoing experience and to our "power".

> Q: I know all about the global teleport idea...

Well, it *seems* that you don't entirely get what I was saying, because you said that (for example) the infinite grid was "just" my imagination, which rather begs the question as to what the world is, in contrast, and so on.

> Q: [Baby steps] That's how any real change happens.

It returns us to the "do problems solve themselves?" topic. If one intends an outcome of a solution, then does one *solve the problem* or does one *experience the problem unfolding into a solution*. The difference is probably whether you try to control the process - micro-intend the steps - or whether you let you attention flow across the determined path.

It's probably time to get back into details. Perhaps we could consider:

- If you are sat still just now, and then raise your arm. How do you conceive of that as happening? What is your description of that? *(And then how would you relate that to more "magickal" intentions - same? different?)*
- What would you say your most persistent fear as regards oneirosophy, from a conceptual point of view *or* a daily lived point of view? *(Which probably are the same thing, maybe?)*

[...]

> Q: Going somewhere isn't the point. I want to avoid the puddles. I can control each individual step then.

Hopefully puddle-avoidance would already be built in...

> Q: Knowledge is different from pre-experiencing. For example, I know I can get to the store by walking in this and that way. I don't need to visualize the street. I just know.

You are *inferring* knowledge from the experience that arises. Which is potentially a different thing to "knowing", although we might say it is a part of *being* - a particular state.

> Q: My point is, we're all doing it ... unless you want to tell me you experience no limitations whatsoever . . . You're not always teleporting. If you were always teleporting, you'd experience no limitation of any sort, ever.

You're conflating a couple of things here.

- If *to-intend* is a reshaping of ourselves into another state, then that state is not necessarily radically different. However, *all* intending involves - *is* - a state change, a teleportation, we might say, from one configuration to another. However, the "formatting" of our state comes into play, as we've discussed before.
- If a particular fact or pattern is prominent in its contribution to experience, then it will continue to do so unless directly addressed, *or* another intention implies that it no longer applies, *or* we withdraw our participation with that pattern.

For as long as "the world is a spatially-extended place" is a dominant pattern, then intending "go to the shops" will tend to map out a experiential path of "walking there" rather than "appearing there". But the 'mechanism' is just the same: you don't "do" the walking, you intend the outcome "being at the shops" and that pattern is overlaid as fact, blended in with other patterning, and we have a corresponding sensory experience.

This what the patterning model is about: The only fundamental truth is that you are an awareness in a state. The state can be conceived of as consisting of relative intensities or contributions of fact-patterns. Intention changes the state and hence sensory experience. Nothing is ever "done".

You can piss about with "fear" and "expectation" all you want, but then you are just circling the direct nature of the thing.

> Q: I explained the problem with the limited grid. It's just your imagination because it admits the problem I explained to you.

Hmm, not really. The grid is a configuration space pattern. It does not necessarily imply that every intention is a radical "frame-jump" - it simply says there is no inherent restriction in terms of triggering discontinuities in experience, and that each moment is fresh and disconnected from the previous one. It's actual use is to help shift ourself out of the "world is a spatially-extended place unfolding in time" formatting, relatively speaking. *Because imagining something is intending is reformatting.*

> Q: Not at all. There is more to it. It's got to do with one's expectations, fears, etc. So if one doesn't want to, or wants to, but feels fear, that's an interesting moment.

Those are very fluffy concepts. What is an expectation? What is a fear? Without addressing that, it's not an "interesting moment". It's a distraction from understanding. You can end up just implying their existence, persisting their ongoing influence in your life, if you don't have a larger context within which to place them.

But really, the heart of it is this:

- If you wanted to make something true in your experience, how would you go about it?

There's nothing else really worth answering, in a way. It doesn't really matter what the particular "something" is. If that question can't be answered, then it's all just theatre, no power.

> Q: You take frame A, where the world is spatially extended, and jump to frame Z, where the world is also spatially extended

The difficulty is, that while you conceive of the world as being a "place" and yourself as an object within that place, you are formatted against discontinuities. Not just "teleporting" - which I use as an example for discontinuity that's easier to grasp than other more general facts - but any shift that involves not having a stable substrate.

Now, there's nothing special about metaphors like the "infinite grid". Like all structuring metaphors, they are simply useful for conceiving of a change, and for creating an apparent path for that change. It's a case of *imagining-that* something is true or possible, the better to get to our desired outcome, right?

So let's not get hung up on content itself as being "really" true, which seems to be what's happening here.

> Q: [Fear and Expectation] I can explain those, and I have, but you didn't engage.

Want to give it another whirl? Because you didn't explain them, as far as I could tell. What I'm reaching for is: if there is fear, to what extent is that something more than an occasional feeling? What else comes up? And then: does fear need to be tackled on a case by case basis, or can we just shift perspective and render it powerless. The *feeling* might still arise, perhaps, but the *meaning* would be transformed.

> Q: I can explain that. It would be a very long explanations.

Why would it be long? Because it's hard to describe? Or because it's an involved process?

Surely the *basic idea* must be super-simple because, in effect, it's going to be all that ever "happens" - and it cannot be made from parts. (Which isn't to say that a particular experience of doing it can't utilise the idea of parts.)

> Q: You're starting to understand the weakness of your grid model.

Ah, I see. This explains some confusion I've been having with what you've been saying. Actually, the infinite grid thing isn't my model for experience, it's just one way of conceptualising or formatting experience - one pattern overlay amongst many. The base model is "patterning", but of course *even that* is...

> Q: is NOT the truth of what happens

It *can* be *a* truth - relative truth - of what happens, but it is not *the* truth, which is simply that we are *that-which-imagines-that* things are true and has corresponding experiences. The interesting thing is to find models or "active metaphors" which have useful aspects, and intend them into prominence, such that your experience unfolds "as if" they were true. In this way we make the paths more flexible - the more abstract formatting - rather than just intending outcomes and the path (the sequence of moments that arise) being "plausible" in that everyday way.

Of course, fundamentally we are just dreaming of being in a world with the properties that it seems to have, and there's nothing "behind' it. And this is why we get to ask ourselves: if we want to radically change the content of the dream, does it make sense to perform *dream actions* to do so, rather than dreaming the world differently? Dreaming of "doing something which will bring about that result" and dreaming of "things being true" are two approaches, but they are really the same approach. The first is format-bound, the second address the world-format issue directly.

> Q: ... since it leaves out crucial info.

What is that crucial info? I think the only *crucial* info, is that we can directly experience ourselves as the formatted space in which experience arise - know it by recognising we are it. Without that understanding, everything else is wrong. It may be *self-consistently* correct, but it will be *fundamentally* wrong in a sense.

> Q: Truly large fears are tacit. They're ever-present, but hidden from view.

Okay. How does this help you?

> Q: I have to do introspection. It's serious business. As in, yea, I have to like pause what I am doing, stop typing and just be quiet for a moment and look inside.

Okay, so I'd say this is a simple process - in the sense that what one seems to do as context is straightforward - but also complex - in the sense that content tends to be very complex. (It reminds me of Eugene Gendlin's *A Process Model*, although I don't necessarily recommend wading thought that. It also doesn't go into "the world", more treats it as personal psychology, but it does provide a structured description of introspection.)

Of course, this is where we get into examples, but regardless of the specifics, I think we can still take the important step of not identifying with any particular content which we encounter. We also have to be careful that the concept of their being a "something" that is persistent and exportable is *itself* a patterning of experience. Whenever we intentionally go about the activity of "finding things out" or "changing things by interacting with them", we are also *implying* that such things exist, generating the corresponding experience. So it can get tricky, and that's once reason to explore direct assertion rather than interaction.

Reply to: “Anyone finding progress?”

"Just deciding" is an assertion that something is fact. More specifically, it is like increasing the contribution to your experience of a pre-existing fact or pattern. (It is pre-existing, because it is thinkable; all patterns exist eternally.)

For all the reasons you identify, it is much easier for people to use misdirection for this, and use a mental or physical act and attach the meaning to it. In other words, we think a thought or perform a ritual which we have decided *means-that* a situation will occur, or that a fact is now true. (And we choose not to examine too closely that the thought or act itself came from nowhere.)

Elsewhere, I tried to encapsulate it with these snappy bullet points:

- *Act + Intention + Detachment = Shift*
- Assigning a meaning to an act is what gives it causal power.
- Assigning a meaning to any experience can give it causal power.

The problem you might be having is that this is all literally unthinkable conceptually, and you cannot experience yourself "doing" intention - you can only experience instances of it, of *becoming* it.

One possible illustration: if you were a shape-shifter, how would you describe the process of shape-shifting? You would just "become" the new shape; it's all you, so there's no one part causing the other part. Continuing with this: how would you work out you were a shape-shifter? The only way would be... to shift your shape. There would be no evidence of you being a shape-shifter between shiftings. Intention and deciding and all that, have similar problems. You are perhaps seeking to experience something that is "the thing 'before' experiencing".

Reply to: “A report on my recent experience.”

Interesting. The pain thing, particularly: pain is like an *interpretation* on top of a sensation, I find. Yes, intention should be effortless. Attempting relaxation is a great way to practice. Lying down and simply Willing to be relaxed without doing anything, feeling the initial resistance of your body before it dissolves, gives you the experience pretty directly. There is no "strength" to this Willing, you simply direct your experience or you don't. And you make sure you don't fight any resistance; you just persist instead.

Reply to: “I'm beginning to question some things about oneirosophy.”

I'd say this being God Almighty thing is just another "as if" hat you can put on. The true sense in which you are God is that you are consciousness, and the world is solidified imagination within that.

Meaning - The world has no depth, but it's not in the sense of having no complexity or mystery, right? It's just that it is not "made from" anything; it is not a place. It's true that it comes down to "nothingness", but only in the sense that there is no solid substrate or ultimate pattern; there is still *meaning*. Experiential content remains mysterious, because God Himself does not know what the *next-moment* will contain. If he did then that would already be that *next-moment*. The complexity *and* the simplicity are unbounded.

Oneirosophy (or nondualism/idealism) doesn't remove the mystery, **it just means it is clearer what's going on**, which is something along the lines of:

- We tend to assume that we are people in a world, in fact we are conscious perspectives having a *being-a-person-in-a-world* experience.
- We tend to assume intentions act locally (body movement, deliberate thoughts), in fact they act globally (the whole world shifts).
- We tend to assume the observed facts of the world are definite, in fact their relative contributions to experience can be adjusted.

So it's really about a removal of misconceptions. Following that, the experience you choose to have is your own. You can live the life you want in the version of the world you want. There really is no fixed content-based truth at all; there is only the fundamental truth that it's all arising in awareness. The only problem might be, there's sort of nothing to say beyond that. If there's no "how it works" and all experience is relative, it means you can't even really argue about things anymore...

> [**AesirAnatman**: When I say 'You are the Lord God Almighty', I mean you are the being who willfully adopts perspectives, and those perspectives become your reality. Those perspectives include things like physicalism, qi-energism, christianity, and solipsism. I mean: all knowledge, belief, expectation, fear, certainty, uncertainty, experience, hope, dreams, objects, etc. are conceptualizations within your mind, structured and manifested out of deep, mostly unconscious, intentional conceptual frameworks (perspectives). I mean you can, but don't have to, make those abstract conceptional frameworks conscious and transform them, and you can, but don't have to, make their concrete experiential manifestations conscious and also transform them.]

Being more direct, we could say that as consciousness we have no inherent formatting, and *any* structuring is a patterned fiction. Neither solipsism nor co-creation (for instance) are right; **they are both just potential formatting.**

> **[Utthana**:
>
> 1. **Physicality, as such, is false.** There's no such thing as space. I think this is something even regulars at /r/oneirosophy could use to dwell on a little more literally and intensely. It's one of those things you

can contemplate for a very long time before you really, viscerally -get- it. Really grasping this at a deep level not only leads to wisdom, but it clears up a lot of misunderstandings about subjective idealism. I reiterate this in response to your post, cosmic, because you've said you're not doubting idealism/becoming a physicalist. But I really want you to fully appreciate the implications of what that means. Not just intellectually, but really look around you, right now, and think about what it means.

2. **If oneirosophy is true, it's currently true, and it's always been true.** It's not just something that will become true for you once you believe it hard enough/become disciplined enough/etc. Oneirosophy is ultimately making a meta-metaphysical claim and therefore you don't have to leave this moment right here to test it out for yourself. Imagine everything is subjective and there is no physical space. Do your senses of mystery and otherness vanish in that imagining? Of course not. You're still you. You still read this post and, even if you intellectualize that at some level -you- wrote this post, you still -feel- like someone else wrote it. This is 100% compatible with subjective idealism. You can, if you want, put effort into the direction of feeling like everything is 100% you. See Nefandi's posts on solipsism and its alternatives. You can choose to experience the world that way, but clearly you can also choose to experience the world with mystery and otherness and all of that. You're doing it right now. **CLEARLY** that still exists and is in no way dampened, lessened, or damaged by the fact that you have alternatives.

3. **Oneirosophy can only open up options of experiences, never shut them off.** If you feel like one option (say, experiencing 'others' and 'mystery') is made false or less genuine by another option (say, experiencing yourself as the solipsistic godhead) then you're making **the error of the hierarchy of views**. Apart from the meta-metaphysical perspective that 1. physicality is false 2. experience is perspectival, oneirosophy doesn't rank worldviews. In fact, assuming "what oneirosophy does" is dictated by the words of the popular posters on this sub, it encourages playing with worldviews, changing them, mixing them around, trying new ones, and generally being flexible with them. Nothing about oneirosophy implies that solipsism is a more valid or more real view than any other. In fact, if you smell anything along the lines of "more real" or "less real", you've found objectivity creeping in, and that violates one of those two core claims of **subjective** idealism.

IMO you've not at all strayed from oneirosophy, cosmic. You've strayed from a specific orientation toward a worldview. And I think that's a great thing. Now just don't find some new orientation and become fixated on that. Loosey goosey.]

[

Super-Simplified Models of Reality

One of the outcomes of Oneirosophy is that, since all experience is effectively dreamlike and is you, we recognise that models of reality are pretty arbitrary and pattern-based. However, we do usually feel we need of some model or metaphor in order to contemplate and direct our experience. And indeed, it is discovered that a fully absorbed model itself behaves as an "active metaphor" which *shapes* our experience.

I was briefly musing about what the most basic *but useable* version of my idea of reality would be, ending up with the text below.

TG's Super-Simplified Reality Model™

Think of yourself as an *open holographic conscious space*.

- All patterns are present *right now* and active *right now*, dissolved into this space.
- Nothing is hidden or elsewhere; such patterns are simply not activated at an intensity level that is noticeable.
- Meanwhile, there is no time or space, other than as a formatting pattern.
- All content is ‘imagination’.

To bring something into experience, we *imagine or recall that pattern*. We do this simply by intending to do so. Everything else is then completely automatic.

- The first step is to decide to enter a state of detachment and absolute allowing. This is to cease the re-activation of current patterns and allow them to yield or subside.
- Optionally, one may also spend time imagining an open empty space, in order to clear oneself of residual experience.
- From then on, one does *intending-imagining* to trigger experiences you want to have.
- Our identification should be with the open space, rather than with any particular piece of content that appears within it.

Reply to “Playfulness.”

Nice. One word: *soundtracking!*

Similarly, if you're bored, adding (non-matching, comedy) subtitles onto your day is good fun. Don't pre-think them, just decide you're going to have some appear when people are talking, and you'll be surprised at what comes up. Oh, and everyone should be wearing a silly hat.

How it can be customised too; I'm going to play with using that sound.

I wonder how far we can go with this, treating our current experience as the "raw material" and editing it. This is pushing towards hypnotism all this (of course, same thing really), but can we edit *out* sounds and so on, on the fly? I can add things *in*, pictures and extra sounds, with varying levels of clarity, but I'm not so good at *deleting*. And then, how persistent can things get.

Extra one: Imagine - *feel* - that beyond your field of view, the world just stops, and there's just... blankness. If you're indoors, the view out of the window is just a flat picture, nothing behind it. If you're outside, then the landscape at the end of the road or the garden is just a vertical image, then nothing. And as you walk around and the landscape unfolds, really imagine that it's being created 'just-in-time' for you to experience.

(Extended version: There's *always* darkness in the direction you're not looking in, in your own self portrait, and the things you see before you are just floating transparencies.)

[...]

> Q: But honestly, a shift towards some healthier perspectives and philosophies makes mental issues it a totally different experience.

Hmm, so if people have a larger context then these experiences aren't necessarily so problematic. The universe *does* give you messages, but not *always*; you are connected to something larger than yourself, but you are *also* an individual. It's when we are consumed by the experiences that it's a problem.

> Q: ... how they took a shaman from Africa and showed him the ... He says we have lost the power of ritual which brings understanding and peace to those persons.

With psychotherapy and so on being modern attempts to vent that, but only within a specific modern context. Interestingly though, more and more techniques are approaching vision-searching and shamanic types - Focusing and Reichian stuff, even the current mindfulness fashion. The more we lock ourselves down and 'externalise' aspects of ourselves, they more they will try to break through?

> Q: The truth is that normality is a variable in space and time. And delusions stem from interpreting strangeness as symptoms, instead of tools to dismantle the conventional boundary between reality and fiction, truth and falsehood, sense and nonsense.

Yes, I think a lot of modern problems arise from trying to deliberately narrow our experience within certain boundaries - our experience of what's around us *and* what arises within us. This is why modern life can be so stressful maybe: you are subtly engaged in a constant fight with your moment-to-moment experience.

> Q: The missing skill for the typical modern western person, I believe, is to be able to actively engage and disengage with experiences, both conventional and bizarre.

I suppose our basic model is that of "we see things directly". This isn't even about materialism/idealism or whatever - just the assumption that our experiences are unmediated, and responding to them in that way. So we tend to discount things even as simple as how our attention is directed, and that we can take control/responsibility for that, than we can widen with context, or narrow for immersion. Instead, it just all seems to "happen to us", mostly. That, and not understanding intention; trying to do everything 'muscularly' or 'bodily', not realising that the direction we "set" is the main creator - I have been thinking.

Any moves in society which shift us along these lines has to be a good thing.

> Q: It seems more and more in recent years, to me, that the right way is to not append a truth value to it.

To accept the experience as is, and then have the interpretation as an additional thing, rather than having the two be blended? Then the interpretation can be judged on its usefulness. I like that.

Although this subreddit (/r/Oneirosophy/) is about subjective idealism, my baseline default view I go for is much simpler and is simply that of direct experience. Upon investigation:

- It feels like there is a big open space of awareness.
- A world of objects seems to arise within that.
- Bodily sensations and thoughts appear there too.
- The experience seems to respond to my intention in limited ways.
- The response seems to include the environment, as well as my thoughts and my bodily actions: coincidences and opportunities, tuned.
- Whatever is "behind" the experience can never be known, or whether there *is* anything.

With the addition then that anything else is "explanatory icing on top" and should be recognised as such. Getting narrowed on any one interpretation tend to block out the arising of, or the recognition of, other paths that might come up which are better suited to your desires as they change.

("Getting narrowed" was the nature of *my* mistake which got me into *my* messes.)

[...]

What are feelings, if not bodily sensations? If you are scared, for instance, how does that manifest itself?

Impatience is, I'd suggest, a feeling of *tension* between the position you are in now (literally, physically) and the position you'd like to be in - a muscular tension pattern.

The pure-blackness experience is one of the things that eyesight improvement tries to do - the Bates Method, specifically. You imagine pure blackness behind your eyes, which corresponds to complete relaxation of the eyeball, hence optimal vision. Supposedly. But it shows the overlap between imagination and perception.

> Q: I guess we feel like it's editing if we think phenomenon exists objectively in some external domain. Otherwise we feel it's more like dissolving. But I don't know if there is a clear difference.

That's an interesting point. Also, there's a warning after dissolving pain not to "go looking for it" afterwards to check it's gone or whatever, because you end up re-creating it.

Hmmm.... Dissolving is "delocalising" I suppose, de-objectifying something. That's how the pain thing works: you are dissolving the boundaries around a "stuck thought". Dissolving/editing a tree, what does that mean in this context? Exclusion of it from your awareness field I guess, releasing it into the background. "Inserting a new fact" into experience.

What we experience is a continuum which is "cut up" into objects, so we're not deleting that part of raw experience, we're just saying "don't interpret that as a tree", maybe?

> Q: So "an apple" doesn't really refer to anything per se.

Platonic ideals! "An apple" conjurs up a "mental object" of an "apple" (in picture form, other sensations, probably a whole structure actually), that fits or becomes "attached" or anticipates a whole spectrum of experience. (This is an unsettled topic from hundreds of years, of course.)

I'm going to suggest it's a "global sense of apple" and that it's more *felt* than experienced as, say, a particular image. That's what I was getting at by "probably a whole structure".

There are only experiences? We've just got into the habit of *categorising* some experiences as "concrete" (tables) and some as "abstract" (not tables). More specifically, when we look deeper, we discover that we define things which are actually *felt-senses* and *felt-knowing* as abstract. Probably just because they can't be described in verbal language, and representations can't be created in terms of images or sounds or sculptures. However, these *felt-senses* can to some extent be *evoked* by other experiences. And that is what art is.

Reply to: “Not all insanity is created equal.”

> Q: And to have no thoughts easily and reliably you literally need to have no concerns about anything. You need to be certifiably insane.

It can be a *positive* stance, Zen style: that you understand that the appropriate action will occur to you in any circumstances if you let it, since you are part of the larger movement of the world; and recognise that thinking about things and planning actions in advance doesn't actually help you act appropriately.

Yeah, I see two types of thought:

- ***Unbidden thoughts*** as arising spontaneously from 'tension' or conflict of some sort, so trying to eliminate the thoughts while still retaining the conflict isn't going to happen. You either get rid of the tension by investigating it and resolving your conflict, or you simply accept it and release control, let go and let it unwind.
- ***Intentional* thinking** - deliberate rumination and planning - that's optional and you can simply decide not to do that. You may be an obsessive thinker, but you *can* decide to give up and let it go, and decide not to follow unbidden thoughts in to rumination territory.

Trying to deliberately fight the first type of thought will not work. "Good Zen" involves simply "sitting" and letting thoughts rise and fall and finish their business, remaining with sensations rather than trying to shut thinking down. Leading to: surely "seeing all this as a dream" is the ultimate in letting go of personal control and localised (bodily) tension, since we then identify as the whole thing? It's all an "expression of you", after all.

[...]

You fear a *personal* death. And to be sure, to genuinely confront the nature of yourself and of your world, will indeed involve your death in a fundamental sense. What seems insane on this side of the jump, won't be on the other. Say: If you genuinely experienced the world around you as a dream, and yourself as a dream figure, then the solid, material everydaymotherfucker would be no more. You would be part of a larger movement.

You have to *give. up.* (Your personal self. Not a life.)

Stop thinking, my friend. Just stop. *You cannot work this out by thinking.* The other side, as it were, isn't "over there" - it's "in here" and all around you. It's not even a "side", it's where you've been (and what you've been) all along. So no need to worry! :-)

I'm going to give you a daily practice to do, and other than that you're just going to get on with your life, and see what happens, okay? Stabilisation is key. Here it is:

- 10 minutes, twice a day.
- Lie down *on the floor*, feet flat with knees bent, head supported by books, arms by your side or hands resting on abdomen. (Like this.)
- Decide to give up completely to gravity: to "play dead".

- Let go of your body and mind, let them move as they will. Allow them to unwind.
- Don't even "pay attention"; just let your attention be open and wide. If it focuses on some thought or pain briefly, let that happen, and let it open out again.
- After 10 minutes, decide to get up, but don't do anything about it. Wait until your body moves by itself. (This won't happen first time, but eventually it will happen.)

Basically, you are letting the "stuck thoughts" and "uncompleted movements" you have amassed unwind and dissolve themselves. You do not need to do anything for this to occur. Gradually, your perception will become clearer and clearer.

Note: **Any effort to focus or do anything will get in the way.** There is a method of accelerating this by "overwriting yourself", but it's nicer this way. **This is *all* you need to do for now.** As you go about your day, if you feel yourself becoming tense or defensive or worried, take a breath and just mentally recall the last time you were there, supported, by the whole universe. Okay? **Trust in that.**

Rather than allow the "mental objects" in the space of awareness to gradually unwind and dissolve, you can overwrite space to be empty by *direct intention*, summoning the extended feeling. However, it means you get no acclimatisation and you are completely evaporating the boundaries very quickly. It involves confronting an existential fear of openness. Imagine if you wished the floor disappeared, casually, and suddenly it turned into an infinite void! You might be... uncomfortable with that! :-)

There's no rush, though; I think it's better to do it the gradual way. Note that Nefandi and I are pushing the edges in our discussion; there's no reason to commit so fully in my opinion, until one feels that they are at that stage (or even ever, as you see fit).

Reply to: “Free Will and Predestination: Your Tyranny as Freedom for Others”

Hmm. I've previously been unsure about this "choosing your reality all the time" view, but I think in the end it was just a matter of perspective.

- Where there is greater resistance to a direction, one must more deliberately *intend*.
- Where there is minimal resistance to a direction, simply *deciding* is sufficient.
- When there is no resistance to a direction, it is effortless and we are unaware of our creation, because we are simply experiencing our beliefs, manifesting spontaneously.

Because the final one involves no conscious act, as it were, I've shied away from calling it creation, but really it's just terminology. Essentially, all manifestation is a matter of adopting beliefs ("inserting and accepting facts" as I have phrased it) and your experiences will subsequently line up. *Deciding* and *intending* are just the experience of overcoming some belief push-back or doubt associated with a goal. **The actual appearance of creations, the manifestation itself, is always effortless.**

[...]

My Spin

All is awareness. Awareness is neither form nor formless, it is simply aware. This is what you truly are.

Experiences are patterns arising in awareness. Experiences leave traces (via inertia / memory effect) in awareness. Those traces in-form subsequent experiences, and so on. This process is passive (although the creation of inertia was not necessarily). This is equivalent to the formation of habit and stability; this is equivalent to belief and expectation. These constitute the "facts of your world". To change your experiences, therefore, you must adjust or insert facts. This is equivalent to adopting new beliefs. It is not sufficient to generate thoughts-about these facts, you must *viscerally know* them to be absolutely true. This is done by "Active Assertion" of those facts; by *becoming* a world in which they are true.

The whole structure of the universe is present right now, enfolded into awareness and directly accessible in the form of your "felt-sense" of the world.

This process is greatly assisted by ceasing to identify with the content of experience, adopting a state of complete allowing. Identifying with an aspect of experience is equivalent to "holding on" to that pattern. At a minimum, this will result in resistance to change; at worst it will re-assert the existing pattern and entrench it further. *(Obviously skipping over some steps and detail here.)*

Reply to: “Understanding Beta, alpha, theta, and delta mind states in an oneirosophic context.”

Could we think of the brainwaves as the 3rd-person subjective image of a 1st-person subjective experience? Is the difference between states then a different between attentional styles?

Two general styles:

- A diffuse, open attentional style is a detached one where you let the world experience come to you. You are settled into the broadest state. This is an acceptance of existing patterns though non-resistance.
- In contrast, a highly focussed, narrow attention style involves a "gripping" onto a pattern. If this is a pattern of existing experience, this this increases the intensity of the pattern within focus, but also preventing its change.

However, either style can be used to effect change:

- An open-detached style (non-clinging to existing pattern) can allow intentions to ripples into effect easily. You are not "holding onto" existing patterns, so they can reform without resistance.
- A narrow-focussed style, when focussed on the desired pattern rather than an existing pattern, can also be a mechanism for change.

Implicitly, both approaches can amount to releasing a hold on present patterns and transferring experience to a desired pattern. The open approach is far less stressful though, and you can have a focussed *experience* within an open *state*.

I'd say the open detached style is definitely the one to go for, because you can (potentially) live every moment this way. By "letting the world come to you" you can remain completely relaxed. If you don't even interfere with the shifts of your own attention (which eventually settle anyway), you naturally become aware of the background space including the place where "you" are meant to be.

The narrow-focussed bang has been used in magickal techniques as a quick way of forcing temporary detachment while holding an intention, to "release" it. But surely it's far better to be completely open and "ask and receive" instead - for everyday body movement and thinking, not just "special efforts". I guess it's about resisting the urge to want to *push* and feel yourself *doing* things.

Reply to “Why solipsism and egotism are not required in oneirosophy”

To me, oneirosophy surely means that **all experiences are possible, but none are fundamental.** Physicalism (being a body in a world) is one coat you can wear. Solipsism (as defined as: "you" are the only personal mind) is another. The underlying truth is when you take off all coats - *and this cannot be conceived of*.

When we fight to claim Being The Almighty, we are claiming a conceptual pattern as fundamental. Ironically, in the pursuit of infinite power, there is a *potential* danger of binding to one of the most severe limitations there is.

Reply to “No-self and other minds?”

One approach is:

- Instead of thinking of yourself as a person, think of yourself as an "open aware space".
- Instead of thinking of the world as a "spatially-extended place unfolding in time", think of it as a toy-box of all possible patterns, dissolved into the background of that space.

Right now you are experiencing a particular combination of patterns. A particular combination of patterns = a "world". In other words, you have taken on the shape of *being-this-world-from-the-perspective-of-this-person*.

And the same is true of everyone else.

We-as-consciousness share the same world in the sense of all accessing the same broad set of patterns. However, we are not doing this in the sense of sharing the same time or space, because time and space are part of the experience, not part of the larger context. You can conceptualise this as each of us having a turn at being a world one after the other, or as existing at the same time but separate, or as one consciousness doing both parallel-simultanously. All of those are wrong, but it gives a way to imagine it. And you tend to find that the way you imagine it, becomes reflected in your experience - so it is "true enough".

-> Subjective idealism but not solipsism.

> Q: “Right now you are experiencing a particular combination of patterns.”; To restate this in an interesting manner, a particular combination of patterns is creating the "you experience" within the whole

No.

He says sternly! ;-)

Patterns are not creating anything. Patterns don't "happen". The combination of patterns *is* the experience. And it's not just the "you experience", it's the whole thing always. It is better described as the *being-a-world-from-the-perspective-of-a-person* experience. You always experience the whole, it's just that, as the intensity of the sun in conceals the stars the daytime sky, some aspects are "brighter" than others. So if I was going to be super-picky I'd revise my wording this way:

- Right now you are an "awareness" which has taken on the shape of an experience. This experience can be described metaphorically as a pattern which corresponds of the sum of all possible patterns, each of which is contributing at a different level of relative intensity.

I guess the important thing is the idea that *we* are the only things that ever "happen", and that "happening" corresponds to shifting our state = the relative contributions of patterns. Our ongoing experience is *not* such a shifting though; it is a revealing of the current state. A state fully defines the entirety of the world over all time.

What, people aren't following my every word? Then I have no sympathy whatsoever! They should get with the programme here! ;-)

This is a problem, though, with reddit and online discussion in general: how do you build up body of knowledge and refer to it? Without any accumulation of terms and imagery it's - well, not quite like having a memory reset every time there's a new post, but it probably *is* like having a reset every month or two.

And if nothing else, it gets boring providing context every time, and later it gets hard to distinguish what is the default view, and what's novel with your own view.

For instance, one of the first things we have to get to grips with is that the world is not a "spatially-extended place unfolding in time" beyond our sensory experiencing of an aspect of it. Perceiving this changes the context of everything, and without that foundation in place, discussions about subjective idealism are basically "structurally wrong". So, given that, do you start from the ground up every time?

Although having said that, I do try to make things progress fairly logically, albeit in abbreviated form. If something doesn't make sense but is interesting, people can ask. If it's not interesting, they can ignore.

I personally think an eclectic, mood-based approach probably works okay - because every comment isn't just a response to a post with a pre-made view, it's also an *exploration* of your own view, from an imposed perspective, leading to a spontaneous reshaping in real time. Sometimes this means we veer off the tracks a bit in our writing - our thinking might become a bit opaque to others, since it temporarily becomes that to ourselves - but this breaks through into improved clarity for everyone later.

Today's custom-concept-laden, insurmountable mountain of a selfish response is really the foundation for tomorrow's transparent, easily-shared, transformative insight.

> Q: you'll very very likely find out how Nefandi and TriumphantGeorge were wrong too

Yes, and I think that's an important thing: **subjective idealism is, in a way, about "never having to say you're right".** Because the content of experience, which includes ideas, is never correct or fundamental; it's shape is completely open for shifting. Which points us back to that whole thing of the only truth being *that* we are experiencing, not *what* we are experiencing.

If we've accomplished anything here, I think it's that we have reached ways of talking about things which are some of the most flexible available: they avoid saying anything is fundamental, while still offering a way of conceiving of things and so making changes, rather than just saying "not this, not that" or that you'll have to wait for "grace" to give you an experience of openness. We're saying: here are some ideas, and if you use them, you can have experiences which will reveal to you that things are not what you assumed, rather than just "hoping" that one day something will happen for you.

I think that's pretty good going for a little subreddit that's only being around for a year - probably because we happened to bring together in interesting mix of participants who have slightly different angles not the same thing, revealing each other's assumptions and producing a purer version of the total. Well done us! (Or should I say: well done me's!)

Yes, certainty is needed to make changes, but it's the certainty of change and of ability more than anything. It's a bit of meta-conviction! I like the description of in-sourced volition :-)

I think the "shopping around" period is natural - we go around picking up ideas, get obsessed with them a little while until we burn through them, and continue, and eventually we get them all in perspective and work

out our own take on it all, informed by our life experiences. To some extent, it's the story of gradually giving up being "right", and instead being "true".

I guess I'd say that, being "true" means "being right for you" (which can change, obviously). Whereas we can go through periods of trying to be right for others, when all we can really be is helpful or useful, free with our insights.

Something that I notice heavily is that people want *you* to convince *them* that they can do something, or that something about their own experience is true. And you have to say really: look, only you can experiment with your own experience, only you can find out whether you can do something or not. Thinking about it, talking about it, won't do anything. It's like drawing pictures of the beach to in an attempt to see if the weather is warm at the coast, and refusing to actually go there until you've felt some heat from the crayons.

> Q: Thinking about it and talking about it can be helpful, but not in the way some people imagine.

Right, so to clarify a little: having a discussion about something *does* intensify within people the corresponding worldview, and they will have a little bit of the corresponding experiences as a result. *But*, if they never take the time to do that for themselves, then they haven't gained a whole lot. They can get addicted to thinking, talking about things because that's the only way they get a taste of the experience. They still want it to - as you say - be a "knowledge download". But it's always up to *you* to trigger the concepts within yourself; they don't persist otherwise, and you'll come complaining (meaning: the person will) that "it's not working". And the answer is: "because you aren't becoming".

A conversation doesn't necessarily trigger the worldview *you* are talking about, but it can at least trigger a variation of that, in the context of their own patterning. One might hope that this would be sufficient to pique curiosity and get people experiment for themselves; but it isn't very often the case. (Perhaps because most people don't really, deep down, *want* to "cheat" their accumulated patterning, even if it would transform their lives from misery.)

This isn't muffins, **this is *reformatting yourself.*** And once you know, although you might wish you didn't know, the fact that you know means that you will never choose to un-know, because that would be to deceive yourself, um, knowingly. Pretty much nobody wants to be the guy who likes his steak in *The Matrix*.

So, on the "reply" thing, that's interesting. Say I'm in a conflict situation. I know (that word again), that I could just "delete" the situation if I wanted. However, that tells me nothing about my courage to meet the situation on its own terms, and triumph. If all I ever do is delete uncomfortable situations, then I am not truly exploring my experience and all that it can be. Also - later - being certain that I am "secretly safe", I might conclude that life is *all about such experiences* anyway, and without them I might as well just "skip to the end" because I won't be having fun - or at least, not learning new things. And that points to something: some people become concerned that by doing this stuff, life becomes a different sort of churn. But actually, the mystery never goes away, and in fact becomes more obvious due to its clarity: you never experience something prior to experiencing it; it's always a surprise, in the details, even if they are laid out before you, due to your intentions.

Reply to “Intention and nonduality”

> Q: The next step then is, how to intend more directly? How to step behind experience and generate it?

I'd say you can't get behind anything, because you *are* everything. You are the "open aware space" which "takes on the shape of" the world, of experiences. Specifically, at the moment you have taken on the shape of *being-a-world-from-the-perspective-of-a-person*.

You don't generate anything, you *are* it and you *become* it, and between intentions you remain static (the apparent unfolding of sensory experience is a static pattern). It's probably better thought of as a pre-existing state or landscape, a world-pattern consisting of a relative distribution of facts or patterns (including a "time passing" pattern) which you can amend the contours of, thus changing which facts are most prominent and so changing your subsequent experience. To "intend" is therefore to shift your own shape as this landscape, and all intention is direct, in that it involves amendment of this landscape. However, some intentions or re-shapings will correspond more directly and obviously to sensory experience than others.

How to intend?

Well, there is no technique, and any attempt to "do" intention is doomed to fail, since it involves you identifying with one part of experience and trying to act upon the other part (which is impossible anyway), to partial collateral success at best. How does one shift one's shape? You-as-open-space simply becomes the new state, the new pattern.

For direct intention (in the sense of directness of result), basically you *just decide*. This might be most accessibly described as "thinking an unbounded thought that something is true" or "asserting a fact" or "summoning a pattern in mind". If that is problematic, you can assign meaning to another act, mental or physical. You *decide* that, say, that conjuring this mental image *means-that* this thing is true, or that performing this ritual *means-that* this event will happen.

Of course, this is a trick: you are still intending directly in the sense of asserting a fact, it's just that you are asserting one that *implies* the desired fact as an extended pattern. This distracts you from the fact that the conjuring of the mental image was by intention, as were the physical movements. You could just have intended the result without the intermediary, immediately updated the landscape, and experience would have apparently flowed towards it naturally, provided you did not resist what arose (thus re-intending against it).

(This also leads to the observation that: *experiences are apparently local, intentions are actively global*.)

The ideal?

The ideal approach is to perhaps begin with asserting that we are an open space in which experience arises - and then cease opposing sensory experiences from that point on, and to only occasionally intend particular facts into prominence. Otherwise we are thrashing our landscape, rippling the water of our world. Our experiences happen by themselves, but leveraging this requires an apparent relinquishing of control, in order to gain full control.

Where the metaphors come in, as I see it, is in that intermediate zone where we try to connect one perspective to another - for ourselves initially, and in our conversations with others later. Basically, re-encoding it to build a bridge between worldviews that allows people to move from *thinking-about* things to *direct-knowing* them.

But once we've got there and we realise our nature directly, it's all much simpler: the thought (pattern) of something *literally is that thing* (albeit without a context) and that applies to *"me"-as-person* as much as anything else. Then, metaphors take on a new role: they are not just for description, they are for actively *formatting* yourself. We realise that's how they worked all along, that's how we came to our new understanding. An act of explanation is also an act of creation, or creative reshaping at least. There's really nothing else to say at that point.

Reply to: “Can abstract dualistic matter exist?”

> OP: Let's pretend that we live in a dualistic universe. Let's pretend it's just you, me, and a single other piece of matter to observe. To really simplify things, the only thing that we can observe is this piece of matter, and we can't observe it from other perspectives... because we're tied to rocks in Plato's cave. This piece of matter works like a function of both its own properties and the properties of the observers. When the piece of matter is observed from my perspective, it outputs a "0" and I experience that "0". When it's observed from your perspective it outputs a "1" and you experience a "1". So our experience of this dualistic object is contingent on our own mind, as well as its own spooky properties. This is analogous to me and a dog looking at a rainbow, and each of us seeing different colors. I know nothing about the structure of this matter, except that it imposes consistent sensory experiences on an observer relative to its own properties and the properties of the observer's mind. f(own_properties, observers_properties) = experience!!!! Isn't there about as much reason to suppose this matter exists as there is that our sensory experiences are contingent on a greater god-mind?

I'd say your story already begs the question; it presumes the existence of something and then creates an image based on that something, in an attempt to prove or disprove it. Some thoughts:

- In what way do we ever experience matter?
- How *exactly* would the boundary between matter and mind be breached? How would they interact with one another?
- How can something have properties other than those that arise in experience? Where do those properties exist?

Certainly we can *conceptualise* additional objects and patterns and properties to form an explanatory link between observations, but they belong to mind and arise in experience too, and don't belong to some external thing (except as the *concept* of "an external thing"). In other words, matter "exists" only as a fictional story to connect sensory experiences. Unwitting reification of abstractions is one of the worst habits we can have. The additional part is that what we call "observations of objects" are themselves collections of ideas and their extended patterns.

A Reformulation

Perhaps you should reformulate your question, which is in fact:

- "Is it possible for me to have experiences *as if* there was such a thing as matter?"

  The answer is, "yes".

Then you should ask:

- "Does that mean there exists such a thing as matter, other than my conception of it?"

  The answer is, "no".

One of the problems with personal experience is that it has the property of aligning with our current worldview. The fact is, that if you adopt almost any philosophical position, you will start to experience the world *as if* it were true. Only by personal experimentation can you demonstrate this to yourself. If you

genuinely adopted the notion that only mind exists, your thoughts and experiences would quite quickly fall into line with that view. But that makes us ask: what is the "real, essential truth" then?

The Truth(s)

For the sake of discussion, and simplifying by division, we might say there are three types of truth:

- ***Direct Truth*** - The immediate experience you are having right now, without analysis. The only definite fact is the content of your experience at this moment.
- ***Conceptual Truth*** - The is the 'truth' of having a self-consistent conceptual framework which we use to describe the world. This does not necessarily have many contact points with direct truth; it can be a 'castle in the sky'. The more contact points, though, the better.

Since the content of *direct* experience is changing all the time, and content of *conceptual* experience is arbitrary, then neither can be the fundamental truth. The absolute truth must be unchanging.

- ***Absolute Truth*** - The only definite truth is that experience is being experienced. In other words, that you exist and "are". Essentially, this is consciousness. It is the only certainty.

So all truths apart from this one will in fact be relative truths. "Matter" is a conceptual truth, a self-consistent framework, but one with minimal touch-points to direct truth because it supposed an external view beyond what is possible to experience directly. There are in fact many ways a world can conceptualised in any number of equally coherent ways. But none of those ways are "out there" in reality, they are "in here" in thought.

The Conceptual Question

Finally, let me suggest a way to tell whether a conceptual framework is approximating direct truth, rather than simply being a connective fiction:

- If when thinking of your conceptual truth, you see it from an objective, 3rd-person view, the "view from nowhere" - then you are immediately wrong, and all that your are imagining in that view is a complete fiction disconnected from direct reality.

It would be an interesting exercise for you to pause right now, and think about "matter" and how it interacts with personal experience.

> [**AesirAnatman**: Here's an argument against matter:
>
> - There are no properties that are not experiential in nature.
> - A material thing must be discerned from a non-material thing according to certain properties.
> - A material thing's properties are subjective and experiential in nature.
> - The materiality or non-materiality of a thing is internal, like being blue or not blue, rather than external.
> - Therefore, matter is not external, and is not matter as usually understood in terms of a externally real, self-existing substance. "Matter" is just a collection of internal properties (i.e. beliefs and experiences): stability, predictability, etc.
>
> Therefore, **matter as usually understood does not exist.**]

> Q: So I agree that all of the properties that we would sense matter by are sensory and exist internally, but how does that logically preclude the existence of an external "thing" telling our internal minds how to experience itself?

The problem is of types. How can "green" interact with "acceleration"? How can "matter" interact with "mind"? For two things to interact, they must have a commonality.

That's the essence of the idealist argument against duality.

> Q: Why do two things have to have a commonality to interact? Who are you to define that? I dont need to come up with a way for them to be able to interact because the burden of proof is not on me. Im merely matter agnostic! To claim that matter is but absolutely impossible is an active claim, and such the claim that things must have commonality to interact must be defended.

What do you mean "who am I"?

I'm simply presenting the common argument that is used, the logic supporting that position. The basis is that anything that has ever been observed interacting has had a commonality. If instead of "interact" we say "push against one another" then it becomes clearer. Only things which share a common property can push against one another, otherwise: what is pushing against what?

(If there is no commonality, then you have to propose an intermediate processes which contains aspects of both and acts as a bridge between the two - but then you have implied there must be an additional type which underlies that, something which underlies mind, matter and the bridge.)

So we end up eventually with the idea that matter must have a mind-aspect or mind must have a matter-aspect. Since we only ever observe mind, then it would seem that matter must have a mind-aspect. Furthermore, since we could never observe a non-mind-aspect of matter, it exists only in our concepts. Effectively them, observable matter = mind. Hence, there is only mind.

The short version is: Anything you can't directly experience, is something you are inferring, and cannot prove the existence of - you can only demonstrate the *usefulness* of it as a fictional concept.

The even shorter version: Matter is not impossible, but it *is* perhaps pointless!

I reckon that if we keep going at it, what we'll discover is that we do agree entirely, it's just that we're cutting up the world differently; our experiences are the same, we're just categorising them into parts in different ways. :-)

To wrap up a couple of stray points and go around one more time for fun:

- I'd suggest that in order to recognise that two things are affecting one another, a commonality has *by definition* been established of some sort. Even if that commonality is simply that they are (say) both "patterns in consciousness" in the same way as there is commonality between "folds in a blanket".
- We can have commonality without cause and effect. In fact, I don't believe cause and effect is a very good model; I think it's better described as an account with partial observations of a larger pattern, etc.

We probably have to define what we mean by "exist" to get any further. It does depend on the level at which we're talking.

If I'm saying matter is essentially a concept to us, does that mean matter doesn't exist or cannot exist? That's a reasonable question. (The other was "does it matter?", pun-fully, which speaks to my short version!)

Concepts do "exist" as concepts, as thought-patterns. And one could look upon our ongoing sensory experience as an "immersive thought". And so experiential patterns are themselves "concepts" or "collections of ideas" in Berkeley-speak. So "matter" does exist as a concept-idea and one which is experienced *in a way*... but only in the same way as "a vase" exists and is experienced, which is only as a concept-idea... and which is associated with certain sensory patterns, which are also concept-ideas. And so on.

We are left with: okay, it turns out that everything exists at least as concept-ideas, so what are concept-ideas made from? And the answer is something like "awareness" or "consciousness" or "experiencing" or... *mind*.

So again we're back to a commonality, and to mind. But it's a commonality in the sense of different folds, as concept-idea patterns, belonging to the same blanket, as mind.

Reply to “Why don't we discuss our own experiences more in this sub?”

> Q: It's curious how language has become a type of prison in a way.

I'd broaden this, even, to say that *descriptions* have become a type of a prison - because, particularly recently, people have come to view descriptions as being accurate depictions of the world, even seeing them as *the world itself*, rather than "parallel constructions in thought" that are basically catalogues of (a subset of) observations to date. Where this gets tricky that, although descriptions *themselves* do not limit the possibilities of what might be observed because they are non-causal (apart from some mild patterning side-effects), intentions *are* causal - and so intentions *based on* those descriptions tend to *imply* those descriptions as their extended patterns.

For example: there may be no evil sprits as such, but if you start intending your route to the shops based on avoidance of spirit attack, your state will shift somewhat towards experiences "as if" there are such things, even though you have not specifically intended the "evil spirit world-description" as being true.

Since "intentions" are just "patterns you are intensifying into prominence" in order to reshape experience, those can be outcomes, facts, or something more like "formatting" (basic descriptions of how the world works). That's why metaphors are so useful, and that's where the idea of "active metaphors" comes from.

If you formulated your outcome in terms of a "solid spatial world", then intending that will imply that worldview - *intend* that worldview - along with the outcome. If you formulate it in terms of an "infinite grid of parallel moments", then you'll be implying *that* worldview instead, and will find your overall experience tends to shift towards it. So you can, of course, simply *intend the worldview* instead to make a more general change. (Easy to test: Just go around for a couple of days intending that "life is a dream" and you'll quickly find that... *it is*. Then switch "life is a material world" and you'll get that happening instead.)

Your description, then, is one such "active metaphor" and you will tend to have experiences consist with that if you use it directly or implicitly. However, there is no *fundamental* "how things are" at all; which is why "seeking for knowledge" is an endless and pointless task. There's only one thing to understand, and that's something you do by *noticing* rather than working it out.

> Q: so fundamental formatting of the universe is also an intention

To slightly rephrase, just because "universe" is a bit of a messy concept: the formatting of *awareness* is the accumulation of intended patterns and their implications so far. And: since all intentions have a *meaning*, which is their extended pattern context, then *to intend* always implies the worldview of which that intention is a part, just as you say.

> Q: so what i notice becomes reality, but what i notice is reality

...since there's no separation between "noticing" and "reality". Which is why it can perhaps be better to phrase things as simply "experiences", because that removes the notions of an action, an actor, and an independent object. Instead, we have "experiencing" which "shifts (itself)" to take on the shape of states or experiences.

Life is a Dream

The Circular Ruins

> The purpose which guided him was not impossible, though supernatural. He wanted to dream a man; he wanted to dream him in minute entirety and impose him on reality. This magic project had exhausted the entire expanse of his mind; if someone had asked him his name or to relate some event of his former life, he would not have been able to give an answer. This uninhabited, ruined temple suited him, for it is contained a minimum of visible world; the proximity of the workmen also suited him, for they took it upon themselves to provide for his frugal needs. The rice and fruit they brought him were nourishment enough for his body, which was consecrated to the sole task of sleeping and dreaming.
>
> -- *The Circular Ruins*, Jorge Luís Borges

To know you are not a person, this can be done. Releasing your hold upon content and therefore attention, your focus loosens and expands, deepens: you re-identify as the world. To discover that you and all experiences are made of consciousness, the non-material material whose only property is awareness, that is easy. However, it is the *patterns* within this consciousness that constrain your perspective, not the nature of it.

What are you *beyond* the world? What is its context? How can you perceive outwith a container that *has no boundary*, escape from a *room without walls?*

A Dream

Some Dream Reminders

> "In a deserted place in Iran there is a not very tall stone tower that has neither door nor window. In the only room (with a dirt floor and shaped like a circle) there is a wooden table and a bench. In that circular cell, a man who looks like me is writing in letters I cannot understand a long poem about a man who in another circular cell is writing a poem about a man who in another circular cell . . . The process never ends and no one will be able to read what the prisoners write."
>
> -- *A Dream*, Jorge Luís Borges

We each dream alone.

> "The world I perceive is entirely private, a dream."
>
> "The world you can perceive is a very small world indeed. And it is entirely private. Take it to be a dream and be done with it. Is not the idea of a total world a part of your personal world? The universe does not come to tell you that you are a part of it. It is you who have invented a totality to contain you as a part. In fact all you know is your own private world, however well you have furnished it with your imaginations and expectations."
>
> -- *Excerpts from Sri Nisargadatta Maharaj - Part Two* - also: *Part One*

Wherever you go, whatever you discover, it is only... *more dream*.

Bonus Read

Tlön, Uqbar, Orbis Tertius, also by Jorge Luís Borges, is a short story depicting an unknown country where a conspiracy of idealism takes place. Excerpt:

> "They cannot conceive that space can exist in time. The sight of a puff of smoke on the horizon and then of a burning field and then of a half-stubbed-out cigar that produced the blaze is deemed an example of the association of ideas."
>
> -- *Tlön, Uqbar, Orbis Tertius*, Jorge Luís Borges

We might also ask how our dream is formed. Patterns arising and stabilising via hypnogogia is one way of describing this. Our ongoing reality may be thought of as no more than pattern triggering in noise, feeding back on itself.

I suggest maybe: The background of consciousness is never completely empty of patterns. It is eternal. So in fact, all patterns are present and "dissolved into awareness" awaiting triggering. Babies aren't "new things" they are "new experiences", however the patterns which become layered and emergent for those experiences have always been there.

May your dreams set you free.

Reply to: “Is life necessary for consciousness?”

Consciousness is primary, I'd say. It's not that things are conscious, it's that **everything is in consciousness.**

That is different to *self*-consciousness, though, which is just a *thought-about* yourself.

> Q: So you are saying that rocks, trees, stars, planets, etc. are all conscious? What definition are you using here for consciousness? The normal definition given in the dictionary for consciousness is: “The state of being aware of and responsive to one’s surroundings:”; How have you determined that everything is "in consciousness"?

No, they are not "conscious", they appear "in consciousness" and are made from it. (Reflective consciousness is one part of experience appearing within another.)

So, instead of treating matter as fundamental, we say that consciousness is fundamental: it is the 'space' in which everything arises, and everything is made from it. You can experience this yourself, directly. Your experiences are made from consciousness. Then you ask: Where is the "me' that is conscious of the experience I am having? And: How is it possible for something other than consciousness to appear/encroach on consciousness? Or rather: How can we talk about what is beyond our experience?

Basically, you just switch round from saying that matter is fundamental ('stuff' in space) to saying that consciousness is fundamental ('patterns' rather than things). **Philosophical idealism + non duality.**

> Q: *“No, they are not "conscious", they appear "in consciousness" and are made from it. (Reflective consciousness is one part of experience appearing within another.)”*; You have failed to answer what appears to be a fundamental question for conversation. I repeat: What definition are you using here for consciousness? The normal definition given in the dictionary for consciousness is: “The state of being aware of and responsive to one’s surroundings:”; How have you determined that everything is "in consciousness"?

Apologies. The wikipedia definition is better:

> Consciousness is the quality or state of awareness, or, of being aware of an external object or something within oneself. It has been defined as: sentience, awareness, subjectivity, the ability to experience or to feel, wakefulness, having a sense of selfhood, and the executive control system of the mind. Despite the difficulty in definition, many philosophers believe that there is a broadly shared underlying intuition about what consciousness is. As Max Velmans and Susan Schneider wrote in The Blackwell Companion to Consciousness: "Anything that we are aware of at a given moment forms part of our consciousness, making conscious experience at once the most familiar and most mysterious aspect of our lives."

So, basically, the definition of "consciousness" is "awareness of something" or "that which is aware", or more simply: "awareness".

- ***Direct Experience:*** That everything (all experience) is in consciousness is something you can prove to yourself. If you try the experiment I pointed out, you find that - in your own direct experience - everything is within a space of awareness, and that you yourself seem to be that 'space'. Objects you experience turn out to be patterns within awareness. One supposes an external world made of matter,

but one never experiences it, and one would have to invent a "conversion bridge" where the matter of objects was "converted" into the experience made of awareness.

- ***Philosophical Basis:*** The question of what is consciousness can equally be asked of matter. It's a case of which you choose to be fundamental. However, materialism has the problem of "how does consciousness arise from inert matter?" whereas idealism has no problem with answering "how does the experience of inert matter arise from consciousness". Consciousness is the "material" that things are made from. "Matter" are patterns/folds in consciousness.

The result is that, everything experiences "being itself". That does not mean it is *self-aware* - rocks do not "know" that they are rocks. However, rocks *are* a rock-like experience. Something like the brain, a much more complex pattern, has a more complex relationship within itself: parts of the brain can "experience" themselves relative to other parts of the brain (or rather, "experience patterns within themselves", such as seeing, hearing and so on). If the brain was "inert matter" we'd have to find the time/location at which consciousness appeared or emerged. If 'matter' is *made from* consciousness, then that problem is solved: consciousness experiences itself relative to itself, and objects and patterns within itself.

Is life necessary for consciousness? No, **consciousness is already present for life to appear within / arise from / be a pattern within.**

Consciousness is not emergent, it is fundamental. Life is conscious because all forms are conscious. Increased complexity gives organisms the ability to have the experience of self-consciousness.

> Q: Thank you for your response. Is this essentially the problem of hard solipsism? So a rock is not something that exists objectively but only subjectively? If all things are simply experiences of things with consciousness, then how do you explain the experiences being so similar for different things with consciousness? Why wouldn't they have completely different experiences?

It's a good point, and important. It's a bit "waves and the ocean". We are not talking about *your personal* consciousness - what you refer to as the content of your consciousness is really a pattern within the larger consciousness. Meanwhile, "everything is one", but waves don't necessarily get to see inside other waves, they only experience ripples that get into their own volume.

I tried to formulate a metaphor further down, here:

> [Q: Two major possibilities for this, i.e. assuming the least:
>
> 1. **We are all one with the universe.** As Alan Watts said it perfectly, "As the ocean waves, the universe peoples." We are the universe experiencing itself. We are all extensions of the same thing. I actually lean towards this belief more, and even created a sub /r/UnitedWeStand around this idea. To quote Alan Watts again: We do not "come into" into this world; we come out of it, as leaves from a tree. We all come from the same conscious entity or universe, that has spread out into people.
> 2. We are just here by chance. The universe is huge, and through several billion years, we were formed out of it. There is no meaning to anything. We are not really alive. Science has never defined life or consciousness. All points to the likely hood that we are no different than a machine, that has fooled itself into believing that it is "alive". Why? Because frankly the

> alternative belief sucks. No one likes to believe that they are not special, no one wants to accept the idea that there is no purpose to life, no one really wants to admit to the fact that there is no one out there or within - no God, just pure nothingness - if you actually were to sincerely believe that, it is a scary thought. You are a lifeless matter that is strictly just chemicals interacting with each other. You are what you were before you were born - which is nothing - you just didn't exist. I mean, there was no evidence that there is consciousness before life started on this planet, so what makes us believe that it is actually something real? If you base it completely on science, there is really no need for a consciousness because everything is explainable without it. And frankly, the more you study the human body, the more we realize how similar we are to robots, and how much of what we take for granted as "consciousness" or "you" is just a biological machine.
>
> These are the two possibilities I have come to, and either one is a good belief to hold. However, I lean towards the more optimistic vision, because frankly mankind is an incredible species, and it is difficult to imagine that what we are now, is merely order out of chaos, and nothing more.]

Nice quote on Alan Watts. I agree with this. I think "consciousness" is fundamental, and that pattern and form (including us) emerges from it.

The analogy of the blanket, where the blanket is "raw awareness" and ripples are "objects", is quite apt. How does the universe know itself? A blanket with no ripples could not experience itself, relative to itself. Only by 'taking on shapes' can consciousness experience itself. We are such shapes. And our "self-awareness" is actually consciousness experiencing the folds within our human perimeter - what we actually are is not any of the things we experience, we are 'the space within which experiences arise'. (Just as the brain cannot experience itself from outside its perimeter, but can experience the things which occur within it, including a conception of itself.)

Think of a vast open space. This is raw, impersonal, open, unbounded, unstructured consciousness/awareness. Now within that, we have 3d structured space as a light 'ripple' or pattern. And within that, we have numerous objects and people - all as patterns in consciousness. Our brains and nervous systems are such patterns. Our experience is of the content of our brains, the folded consciousness within the brain. The brain cannot experience itself, of course, because that would require being "outwith itself", but it can experience the patterns occurring within it. Our conception of ourself occurs within and as one of these patterns ("self" consciousness). Which, incidentally, is why your "self" is an illusion. In your *direct experience* right now, you can actually "feel out" in all directions and realise that there is a "space of awareness" in which all content appears, *including your experience of your "self"*. What you 'really are' is the space (seen as 'a brain' in the 3rd person); the "self" you think you are is a thought/concept/pattern within that space.

But that's how you join the two perspectives. Look around you *right now*: your experience is that of a 'dream space' in which objects appear as patterns in the space.

That fact that one person (localised pattern) can't 'see into' another person (localised pattern) doesn't mean that there is only "you" or that you aren't both arising from the same background material-that-is-consciousness.

Furthermore, rocks aren't "in you" so much as they are "in consciousness" and their pattern creates a pattern within "you", which you experience.

TL;DR: It's not a personal consciousness, so solipsism isn't a problem. Furthermore, just because everything is consciousness, don't mean that one being should be able to directly experience that of another being.

> Q: *"Think of a vast open space. This is raw, impersonal, open, unbounded, unstructured consciousness/awareness."*; I think that your use of words is losing me again. If everything is "made" from "awareness", what is the thing that is "aware"? From what I'm reading it sounds like you're saying that "awareness" (the material that everything is made from) is "aware" (experiences) itself. It seems like you've created a circular system where awareness creates itself. How is that not the case? Or if it is, doesn't that

Yes, awareness is self-aware. Awareness experiences itself. When it forms into a pattern, it *is* the pattern and it *experiences* the pattern.

Crude analogy: The skin on your hand is "aware" but it can only experience itself by touching something. A hand held without contacting anything is "awareness" without content. A hand touching a table now has a sensation within awareness, it has content.

I try to indicate this with the "blanket" analogy in the other comment.

Remember: We **begin** with this open awareness. Then it folds into patterns to form the **content** of awareness. Awareness experiences "itself" by forming into content and experiencing the content.

> Q: What reason do you have for thinking that this "awareness", that is self-creating/self-sustaining and produces the effects that we call the universe, actually exists? Or is this all simply a thought experiment?

To contrast: What makes you think "matter" exists? Have you ever experienced "matter"?

I'll answer though: *because you can directly experience it [awareness], right now*. In fact, it's the only thing you can truly know exists. Everything else is inferred or *thought-about*. Again: it is the only thing you know, and that it is fundamental is the only way to explain it.

The Experiment

To be done from a 1st person perspective. In other words, don't think about it; imagine it actually happening to you, like imagining the feel of putting on a hat:

- Sit comfortably. Now imagine turning off your senses one by one:
- Turn off vision. Are you still there?
- Turn off sound. Still there?
- Turn off bodily sensations, such as the feeling of the chair beneath you. Uh-huh?
- Turn off thoughts. Where/what are you now?
- Some people are left with a fuzzy sense of being "located". This is just a residual thought. Turn that off too.

You're still there, you realise; you are a wide-open "aware space" in which those other experiences appeared. *You know that you are, and what is within you, although you can never apprehend yourself.*

> Q: *"What makes you think "matter" exists? Have you ever experienced "matter"?"*; Fair question. I think matter exists because I trust my senses to give a mostly accurate understanding of the world external to my body.

But you don't experience matter, do you? You experience sights, sounds, sensations, and so on. You might have a concept called "matter" and say that's what is "behind the scenes", but you don't experience it.

> Q: Either I asked my question poorly or you are sidestepping it.

I think I see where you are coming from there. Okay, I'll try again and maybe tell me which bits aren't making sense?

I say: All that you truly know exists, is *awareness*. Everything you experience, including your experience of a "little self", also appears to be made of awareness. ***The only thing you ever experience is awareness.*** Can you imagine ever experiencing something that is not made of awareness? What would that something be made of instead?

This is why I say that it is the basis of all things, because it is all I or anyone else has every experienced. Itself, awareness is not an "object" and so isn't experienced as a "thing", but the patterns it forms *are* experienced as "things" that I experience. **Solipsism isn't a problem**, because having established that things are made of awareness, are patterns in awareness, I am not saying that one pattern (brain) has access to the internals of other patterns (brains), however I might reasonably infer from observed behaviour and how it corresponds with my own behaviour that others of similar form have a similar experience to my own - as partial patterns in the larger awareness.

> Q: So again, I have to ask. What makes you think that this "consciousness/awareness" which you are saying is the basis of all things actually exists?

Short answer: From my direct experience. I actually experience this background directly, right now. If I point 'my attention' in the direction opposite to the way my eyes are looking, I experience a big, non structured space that goes on forever (where my "head" would be). Anything else I can conceive of is also made of this; I can't conceive of something not-awareness.

Strictly speaking, only the content of awareness "exists", because unstructured open awareness without pattern isn't an "object" or "thing", it just "is".

> Q: Thank you that was actually much clearer. So based on your response, are you a metaphysical solipsist? And if not, why not?

No. Solipsism would say "there is only me". I would say: There is not *even* me (as a separate individual as we would normally conceive of it). Solipsism would say "no reality exists other than one's own mind". I would say, "reality exists in a larger mind [so to speak], of which this localised perspective is but a part, a pattern within it".

However, I admit the problem of intersubjectivity, that as a "wave" I don't experience the content of other waves, only the fundamental background going on forever and the patterns which appear within this localised "whirlpool" of "my" experience, some of which are the experience of the patterns of other waves.

In other words, I am *inferring* that this is not a state of *subjective idealism*.

> Q: No, metaphysical solipsism would say that the only things that exist are the experiences in your mind, which you've already stated are the only things that you know to exist. *"I would say, "reality exists in a larger mind [so to speak], of which this localised perspective is but a part, a pattern within it"."*; Ok, why do you think that more than your experiences exist?

I admit this. Actually, it's currently the subject of some discussion. So my previous comment is my "where it's at, temporarily" position. Even access to other's thoughts, for instance, those thoughts or intuitions would appear within 'this open space of awareness'.Based on evidence alone, it is perfectly reasonable to say: "In this dream-space, everything is awareness, and everyone, including 'little me', is a 'dream character' - it just so happens experience takes the perspective of 'little me'."

Perhaps that's an interesting area: The usual argument against solipsism is that people behave as if there are other people. In my view *there are not even other people, because there is not even me*. So you would still interact with other characters, because you are having fun 'playing the part of your character', whilst really being 'wide open space'. In fact, you are all the characters, fundamentally, on a sort of "time share" basis...

QUESTION: ***If you are the dream, then does solipsism go away as a problem?***

> Q: So from my perspective you would agree that there is no way of solving the question of metaphysical solipsism. But, like other non-solipsists, you make other assumptions which inform your view of reality, for example that there are things which exist independently from yourself. I'm with you at this point.

We are in agreement. One might say we make "assumption of convenience", simply because it's nicer to live life that way. I assume I am a "person" when I am not - the "person" I am is an idea that is experienced occasionally in awareness - and I assume there are "other people" because it's nicer than if there are not.

> Q: How do you go from, the only things that I know to exist are my experiences and I'm assuming that there are things that exist independently of those, to and those things made of awareness that is aware of itself?

I am on solid ground with the "all there is, is awareness", because supposing an "external reality" it would have to be made of the same thing. In other words, I know "my" own experience is made from awareness, so even if my experience is affected causally by patterns outwith my direct experience, they must also be made of awareness in order to have an effect. However, it is true that patterns could simply arise "uncaused" within this 'open space', or with myself as first cause. So whether there *are* such outwith-patterns is like the case with other persons.

The basic *provable* position is that of subjective idealism + non dualism:

- There is an open space of unstructured awareness.
- **What I "really am" is awareness.**
- Content that appears within that space (the "world") is patterns in and of awareness.
- This includes the concept of being a "person", which is simply patterning thought on top.

The rest are niceties, overlaid. So *non-personal solipsism* is the fundamental starting point: There might be nobody else, but there's no me either. From there, we infer. But our inferences are experienced directly - if

they are accepted we do actually *experience them directly as true* rather than experiencing and thinking so. *The thoughts are overlaid.*

"Aware of itself?" That's not quite right maybe. Nothing is aware of itself. A space of awareness could only be aware of patterns *within* itself. Perhaps "aware of being the pattern it as formed" is a better phrasing? There's no subject/object as such. Hmm: language!

> Q: "*I know "my" own experience is made from awareness, so even if my experience is affected causally by patterns outwith my direct experience, they must also be made of awareness in order to have an effect.*"; This is the part that interests me the most about your position. How have you satisfied yourself that other things than yourself, are made of consciousness? That they must by made of it?

Well, by exploring my direct experience. Not *thinking-about* but directly *attending-to*, I can confirm that my current experience is made directly of consciousness/awareness. All objects, all thoughts, all sensations. There is nothing else. So, what else could there be? Other than things I imagine. Which will then themselves be patterns in and of awareness. In other words, if there is something outwith my direct experience, affecting it, to do so it must also be made of awareness.

In a way, the overall notion isn't much of a big deal. We are simply inserting "awareness/consciousness" as a fundamental level, such that stuff such as "matter" are patterns in consciousness. Much of the world-view remains identical, with some of the same philosophical problems (solipsism), reconfigured. But the mind-body problem goes away.

Adding to this with a little summary.

What I Know

From direct observation:

- What I am is an unbounded open 'dream-space' which is aware/awareness.
- That space takes on the shape of experiences. Experiences are made from awareness, are patterns in awareness.
- Those experiences tend to be in terms of a particular 'perspective'.
- One of those experiences is the concept of "TriumphantGeorge" which arises from time to time. Upon investigation, "TriumphantGeorge' is just an idea, an occasional thought. "TriumphantGeorge" is effectively a 'dream character' in the dream.
- I am in fact the 'dream space' *and* the content of the 'dream'.
- Experience is *impersonal.*

What I Conclude

It follows that:

- I never experience anything other than awareness. I cannot conceive of anything that is not awareness.

- I can never perceive anything outwith awareness. I cannot imagine how something that is not awareness could cause a change in awareness.
- I conclude that all that is, is awareness / patterns of awareness.
- I conclude that there is no "external solid world" beyond awareness.

What I Infer

For life convenience:

- That other 'dream characters' are similar in nature to "TriumphantGeorge".
- I treat "TriumphantGeorge" as a legitimate *person* and do the same for other people, because it's nicer that way. Also, according to what I know - that I am the 'dream space' and all that appears in it - they are a part of me anyway, just as "TriumphantGeorge" is.

Extra Stuff

This obviously impacts the notions and utility of:

- Intention, free will, cause and effect, etc...

[...]

Is life necessary for consciousness?

Question over at *TrueAskReddit*. I've offered a couple of responses myself.

> Q: Without consciousness you could not be alive. Consciousness is life.

But, the question was the other way around.

Can there be consciousness *without life*. As in, if there were no people and no animals and no plants, would there / could there still be consciousness?

Fundamental to idealism.

> Q: The Solar System formed 4.6 billion years ago from the gravitational collapse of a giant molecular cloud. It is safe to say that 5 billion years ago there was no consciousness, unless you want to believe that molecular clouds are conscious. If molecular clouds are conscious, then water is also conscious. So next time you are thirsty, don't drink anything, unless you are a sadist. The brain is a complex collection of material molecules that produces the illusion of consciousness.

Were you there? ;-) You are confusing consciousness with self-consciousness.

> Q: Obviously there can. That's what Idealism is. During an NDE people still know that they exist though may not identify with their character. We confuse life with life forms.

Well, obvious to us, but not the person who asked the question in the TrueAskReddit. If you are an (unknowing) materialist, it's quite a perplexing notion.

> Q: Consciousness is creating reality in each instant. There is no 4.2 billion years in the past. **There is only now.** There is just the appaearance of billions of years of "the past". It's interesting how they consider Idealism to be perplexing but "brain creating consciousness" to be so obvious.

Yes, but it's pretty hard to accept "ideas as primary" just as a concept, when things are so obviously "solid" and "object-y".

Reply to: “Connection between weather and Self”

So if it's "all you" then the shifting of your mood *is* the feeling in your stomach *and* the darkening of the sky. Part of the same pattern?

At first that presents a problem: no cause and effect, how do we utilise it? But if you deliberately "summon" the feeling that goes with a clear sky, it kinda works, particularly if that's part of the intent of the shift. Good while camping. Technically, if you are very open and allowing, you should be able to simply command a change with intent and the shift will occur - the command should trigger or imply the pattern. Not something I've ever thought to try though. The relevance here might be that there *are* no causes in sensory experience - everything is *effect* - and this a good way to highlight that.

But somehow "editing" nature seems to be a special thing.

Is that because the natural environment is in some way more directly "us" than technological objects or other people?

Reply to: “The Simulation Argument”

The simulation argument is surely just a modern way of describing the notion that the *world-as-it-is* does not exist in the form that we experience it. In other words, it is not really a "spatially-extended world, unfolding in time". Space and time are aspects of experiencing rather than aspects of the world; they are more like "base formatting" of the human mind. The room next door is not actually "over there".

The world then becomes more like a collection of "dimensionless facts" dissolved into the background of experience; a superposition of implicit patterns which can be unfolded into sensory form with attention. Which sounds like a mix of Bohm and Zen - the "background" would be consciousness?

--This comment is running on KantianOS v8.3 with the optional auto-dismissive module installed--

> A: *“Today a young man on acid realized that all matter is merely energy condensed to a slow vibration, that we are all one consciousness experiencing itself subjectively, there is no such thing as death, life is only a dream, and we are the imagination of ourselves. Heres Tom with the Weather.”* ~Bill Hicks

Reply to: “The Word”

Yeah, true: it's not The Word was "God", it's The Word **was God**, in the sense of:

- God is a term for "the creator".
- **The Word is Man's imagination.**
- To imagine is to create (by triggering patterns, in experience, which subsequently reappear in experience).
- Hence, The Word (imagination) *was* God (the creator of subsequent experience).

But also, as you know, current experience is also made of imagination, so The Word is part of experience too, hence the "was with God" part. **So God is everywhere and all things, He is the creator *and* the created, and *all is imagination*.**

The main sense is: Imagining something *instantly* triggers its larger pattern across time and space, which you subsequently experience. You may artificially consider a certain localised are of time-and-space experience to be "you", but you are *literally* imagining this to be so. It is just a subtle feeling-boundary floating in space, which has no effect except that it might limit what you allow yourself to conceive of.

It's a worthwhile exercise to try and work out where, in your experience of the room right now, "you" end and "everything else" begins. Most people feel that, mysteriously, although they might be located in a small dot in their head (which is obviously not the case) they also extend to a spherical region outside their body (their personal space, again obviously not true). Then: imagine something, any object, like an owl (my current favourite) and try to work out where that thought is bounded in time and space. To do this, you will first have to locate time and space. If you can't locate that, then your thought cannot be so restricted...

I say: Anything you imagine *always and instantly* triggers its extended pattern across all time and space. (I see I said that twice. So I guess it must be important.)

"The Word of God is the Imagination of Man"

Q&A

> Q: Interestingly, the ideas you propose here are consistent with the writings of physicist Max Tegmark, which you perhaps may already know. However, he does not go so far as to suggest that it is a phenomenon that can be tested and/or manipulated. I.e. he proposes that the basic substance of our universe is a sort of mathematical object, but stops there and does not make the final step to equating that object with the Akashic Record.

Yes, I've read some of Tegmark's work with interest (and he's an entertaining guy).

From memory, where I'd differ is that he still views the universe as a "thing" and that it is "made from" structures which have an independent existence, and his treatment of consciousness as a state within that. There we, once again, take the information processing metaphor as "real" and independent, and place consciousness within that. The universe still seems to be a "place" rather than a idea or pattern which formats experience. Tom Campbell takes a similar approach, although he *does* suggest that intention can select outcomes; it's just that he binds himself with the concepts of probabilities and rulesets, as if they are independent system properties "out there", and implies intelligence in that beyond ours.

In our approach, we recognise that all narratives are abstract and arbitrary; they are experiences like any other. There is no fundamental structuring at all - except what we adopt *as* consciousness. **We are intelligent, patterns are "dumb".** And that's why we can test and manipulate it - we've got it the right way around. Recognising ourselves as unstructured consciousness which has "taken on the shape of" particular patterns, we are free to "shape-shift" in order to change state and select the form of subsequent experiences.

The problem is that this requires some faith of a sort: You have to actually *do* a "shift" in order to experience a state change and thereby prove to yourself that patterns are arbitrary. If you try to work this out intellectually from your current view, or investigate without actually intending results, you'll just continue to have experiences from your current state - confirming your current state.

That's why there's the *Owls Of Eternity* synchronicity exercise. Easy stuff that hopefully gives people the experience. Then they can play with reformatting themselves with whatever "active metaphor" they're attracted to (Hall of Records, Infinite Grid, Imagination Room, etc). I think if Tegmark (or we) reinterpreted his description as "experiential formatting" then it could be quite a powerful enabling metaphor.

Coincidentally, there was a programme featuring Max Tegmark about "the multiverse" last night. It wasn't very good at all, but I'd say Max came over best out of the four scientists featured.

> Q: But his approach is still very material, and seems to miss the obvious follow-up question...

Yes, that's the thing. Tegmark essentially gets to the "patterning" approach, but then insists that those patterns are somehow "external" (the problem with all simulation and information models). If he just made the step to saying that these patterns are modulations of consciousness, that there is no "underlying", he'd be pretty much there. I can understand why he'd be reluctant to do so though. (He's also bound by viewing the world as a "place" I think.)

Other physicists such as David Bohm have gone there - as did many of the early 20th century physicists. But at some point there's risen the tendency to confuse our abstractions as being objects rather than narratives.

Sam Harris is okay as an engaging speaker, but he doesn't really get to the bottom of it. His conception of self is of "this person" but he doesn't follow it through and arrive at the context of experience. I think he confuses "consciousness", "consciousness-of" and "self-consciousness" - which is why "awareness" is a better word perhaps for the "non-material material whose only property is being-aware". He then ends up in a corner when it comes to things like free will.

We have to remember that this crosses over deeply into philosophy, and neuroscientists tend not to be that well-versed, and even with the physicists there seems to be a trend towards ignorance of the fact that all models have an implied philosophy whether recognised or not.

A better bet in my view is cognitive scientist Donald Hoffman's take , with interface theory and conscious realism. It still implies an "external environment" of some sort which I disagree with, but the rest of the picture is interesting. (If you get rid of space, there can only be internal environments - or actually, "dissolved" environments.)

Yeah, it is the ultimate mind food... with mind as its ingredients!

> Q: Question -- can you change a past event with this method? I truly believe that all events, possibilities, experiences to infinity are concurrently happening.

In terms of your model, I'd throw away the notion that everything is *happening* at the same time and that there are time streams and so on. Throw away the idea of an unfolding world, and instead go for something quite static. Perhaps go with something like:

- Every possible "moment" of experience is present in your perception right now, like an infinite stack of photographs of the world, all being displayed simultaneously.
- However, they are of different intensities.
- The intensity of a "moment" dictates its contribution to your experience.
- The "moment" you are experiencing now is the "brightest" in the stack.
- The "moments" you have previously experienced are still quite bright and shape your ongoing experience.
- To change the so-called past is really to reduce the brightness of a particular moment, now, so that it is contributing less to your ongoing experience.

So, a stack of photographs (or more generally: patterns or facts), each contributing to your experience, change the relative intensity to change your apparent world.

[...]

Well, when you want a change, then *something else has to change too*, and there will always be some collateral shifting to keep the world coherent and "plausible". And that's a good thing. Generally, if you're feeling superstitious like that, just have the additional background intention that things should work out the best for everyone. But your real problem is that you are full of "whatiffery". *But what if this or that.* Well, what if something really great happens?

When it comes to this stuff, you shouldn't be planning or second-guessing at all. You simply do the exercise, then consider it done at that moment and carry on with your life - **the results will *come to you*.**

Really, you should start treating all your thoughts as direct interactions with the world. Don't spend time *deliberately* thinking anything that you don't actually want. Passing thoughts are fine; they're just fleeting ripples. But to *intentionally* think stuff you don't want, would be... an error.

Y'know, all of the religions and magickal traditions have some concept of "faith" or "surrender" - this is what they mean. You have to simply *trust* that, although you can't see beyond the horizon of the present moment, that your intentions have already been incorporated and will come to you when the appropriate context arises. ***Trust it.*** (There's really no other solution.)

[...]

"Diligent" (conscientious, attentive, productive when required) definitely sounds like a better idea than "hardworking" (swamped by obligations?). Be mindful of the village girl, in terms of being specific.

The village girl who only spoke the truth:

> The villagers asked her: "Will there be a plentiful harvest this year?", she responded "Yes!". That summer a great plague fell upon the village, killing many, and indeed the harvest was plentiful that year - relative to the number of mouths to feed.

But the world is not so devious, I think.

Changes are more like adjusting a blanket of material which has in it various folds and creases. If we rearrange one fold in the blanket, the pull on the material will shift the others to some extent, perhaps in unpredictable, non-logical, acausal ways. The implicit rule though: since the world is "all of one piece" it must always remain coherent overall. We can't be responsible for everything which arises; the level of complexity is too deep and is literally un-thinkable. As Buddhism says, cause and effect is "overdetermined". In fact, to even partition reality into the "parts" required to describe it in that way, is already an error.

[...]

It's not belief or convincing or representation, although we can use these as clumsy metaphors for something that is actually more direct.

Rather than those, I'd say that we are deliberately entangling one pattern with another (via declaration or assignment of meaning), so that by manipulating one pattern, we are manipulating the other. If you think of the full definition of the world as being one continuous pattern, then it's like you are attaching sensory "handles" to parts of that pattern, such that moving the handles shifts the pattern.

The same applies to your everyday habits. You move your arm using exactly the same process.

Snappy bullet points from elsewhere:

- *Act + Intention + Detachment = Shift*
- Assigning a meaning to an act is what gives it causal power.
- Assigning a meaning to any experience can give it causal power.
- Habitually observed cause-effect relationships are the outcomes of previous assignments or associations.

An important thing to realise is that all of experience, all of the world, is "within you", even though only part of the world-pattern is "sensorily bright" at any one moment. So what's actually happening is that you are "shape-shifting" your own state.

[...]

I think something to bear in mind is: at this point, we are not starting from scratch. We have accumulated lots of observations, and the implicit facts that go with them. Just as a dream begins with hypnagogic imagery and then becomes more coherent and stable, we might view our experiences as a very established and highly-structured dream. This is good, this structure, because if every thought you had created an instantaneous shift, you'd be screwed, but it does mean the direct sense of causation by intention is less clear. Which is fine... we need some coherence, and we get mystery and excitement along with it.

The whole mystery of life is that, by analogy, when you take two patterns and lay them on top of each other, you can't anticipate the resulting pattern prior to experiencing it. You can choose what patterns to add, but you can never tell exactly what the resulting experience will be overall - especially since you don't know what's gone into the mix before.

So I don't think there is a "force" - as in, an intelligent separate conscious entity which is "happening" - but there is certainly a lot of structure that has been amassed, and on top of that is our (prior) ignorance about the nature of the relationship between the intentions and actions and subsequent experiences. There is also the issue that, if you do start thinking that there is an external force, you'll very quickly start having experiences "as if" there was one - until you start thinking of it as a mechanism, when it'll switch to that instead.

The exercises here try to dodge this problem by misdirection or by directly going for patterning, so as to minimise bringing implied mechanisms into play.

[...]

Yeah, it's not easy to describe "intending". It has been described elsewhere as:

- "To wish without wishing, to do without doing, there is no technique to intending, one simply intends."

Which is perhaps not very helpful.

My best description would be, that to intend is to "change your shape" such that something is true. So if the world was a landscape, and you were that world, then to intend it to be different would be to simply shift yourself so that you *take on the shape* of the new situation, the new contours. In this case, you are *changing the landscape* such that your body will be getting up.

What the exercise is meant to demonstrate to you is that any "action" you perform, that you feel yourself doing, in order to cause change, is superfluous.

It's all just theatre you engage in to experience yourself "causing". In this exercise you don't cause anything, you simply intend it to be so - *assert* the fact of it - and it will happen subsequently.

So you lie down and, having simply intended that you will get up, your work is done and it is already true. You remain non-attached ("you are okay with whatever happens") and "getting up" will come into experience by itself. If that's not working for you, then try this description:

- Centre your attention near your forehead, a couple of inches back, thereby withdrawing your "presence" from the rest of your body. *Then:*
- "Wish" to stand up but don't do anything about it, instead remain centred in the forehead, and allow whatever arises to unfold without interference.

This is a zone empty of sensory experience so you don't trigger your nervous system habits. What's probably happening is that you are re-triggering the "my body is in position" pattern. (If you do the letting-go exercise for long enough, this will fade in its own time, which is when successful "spontaneous" movement kicks in.)

I get that because this is experiential it's not easy to read and then replicate, without someone able to guide you in person.

[...]

> Q: it's just coincidence that I wake up with a remembered state and all changes already allowed for every day

Clarify?

> Q: well, that i wake up and events that are **already known** occur to me is "coincidental" to me experiencing them (because i decided the day before or the week before or even a few years before to experience the experience) - but in reality, their cause is **incidental** to my experiencing them (i decided to let it happen)
>
> take, for example, a worldwide religious sect that is based on opposing nature and instead sees itself as the ultimate source of **everyone's** reality (including my own) - well why won't they just stop annoying me? why is it that everything i do to oppose this sect only emboldens them? because i want it that way...at least, i hope.

Oh, I see. Well, maybe we have to be careful about "want it that way" though, because I think we trigger all sorts of things accidentally, *by implication*. If we intend something that *implies* another thing, then we are both creating (increasing the contribution of) the fact of the intention, and of the facts implied by the intention.

For example, in your example, you may be performing actions which imply the ongoing existence of the sect. For as long as you were fighting such a sect, you would be implying something existing for you to fight. Etc.

Reply to: “I'm so confused”

> Q: I read that it's [dimensional jumping] some type of metaphor. So if you dimension jump from 'poor' to 'wealthy' would that just change your state of mind to work harder to get wealthy? Or would your whole reality change and you will automatically be getting more money?

It's a metaphor in the sense that it's a particular concept for describing an experience. That is, you might have experiences so discontinuous that they are "as if" you have "jumped dimensions". In that case, the *experience* is literally true, but the *description* is a metaphor - since you don't actually experience "dimensions" as such. It's just that the experience is *consistent with* such a concept; other descriptions could equally apply to those experiences too. In other words, descriptions are never "what is really happening". They are, in a way, also experiences: the experience of "thinking about experiences".

Anyway, the ultimate point is that **the *direct experience is primary*;** descriptions do not "cause" experiences and are not "how they work"; descriptions are secondary. However, it might be observed that intending something *in terms of* a particular description might "pattern" your experience to be consistent with that description. (This is still not the same as the description being "true", however.) This can only be explored through personal experimentation, though, so you must begin by doing the exercises in the sidebar, and see what experiences you have.

At this moment now, you might say that you are having an experience *consistent with* or "as if" you are a *person-object* located within a *world-place*. And you generally think of that "world" as being a "stable, simply-shared, spatially-extended 'place' unfolding in 'time'". But also you might say that this is not actually what is *happening*.

What is *happening* - you might consider - is that *you-as-experiencer* has "taken on the shape of" the experience of *apparently* being a person in a world - that *you-as-awareness* has taken on the shape of a 3-dimensional, multi-sensory "moment". The description of what that moment is and its content, that is in *parallel* or *simultaneous with* that sensory moment: it doesn't get *behind* it. And so, again, the *description* is a metaphor, but the *experience* is literal. The description is a metaphor because it is a conceptual construction, as a parallel experience, which tries to replicate certain elements of the experience to make it thinkable, but that doesn't mean the description points to just a "state of mind" (in the way you mean it anyway). Part of the fun of the experiment is to explore how valid your everyday descriptions are, in the face of the direct experiences you can generate!

This includes your descriptive ideas of "your own perception", "other people" and even the broader concept of "reality".

You may find that all of those terms have hidden assumptions which will need to be unpacked, as you progress. For example, you might consider in what way "other people's reality" is actually experienced by you. And, in fact, to what extent you truly experience "a reality", given that this concept sort of implies a "place" that is somehow external to you.

Do you experience something external to you? If you think so, then in what way exactly? And so on.

Meanwhile, perhaps try out this little exercise for fun, to give a sense of what a shift in perspective would be like on this:

Feeling Out Exercise

... a little exercise can help give us a direct experience of what it means to be the subject to all experience, to recognise that we are not an object and that we are "unlocated". We might close our eyes and try to:

a) find the "edges" of your current experience.
b) find where "you" are in your current experience. *and:*
c) investigate what your current is experience is "made from". *finally:*
d) think about yourself, and then note the location of that thought and what it is "made from".

The conclusions of this are the *direct facts* of your experience - the only actual facts, really; everything else is transitory. Whatever you *think about* your experience is also another experience within this context. You can never get "behind" or "outside" of this, because it has not edges or boundaries; there *is* no behind or outside. (If you think otherwise, then pause and notice that your thought about this is *also* "within" and "inside".)

[...]

> Q: What attitude/mindset do you suggest as an alternative to the natural materialistic "modeling of things (to better predict their behavior (and profit from that))"? When you can't control something (i.e. - when you observe a mismatch between parts of what you're experiencing and what you'd prefer to experience), what's your first thought? How is your perspective different from the classic *"there are those things out there, beyond my fingertips, I can't directly govern"* ?

So, the possibility of control is a secondary thing, really.

That is, that noticing that the entire moment of experience is "made from" you, is *within and as* you, is the primary thing, the basic aspect of your experience. It is the only fundamental property of it: the property of *being-aware* or "awareness", the context to all experiential content. This noticing can be direct (look and see that it is so) or can be approached indirectly (by participating in exercises and finding that your standard description, involving a "you" and "world" separation, is inaccurate, and following where that leads).

Now, this fact suggests that your experience is better thought of as "patterned awareness", because it is the case that there are no inherent parts to *you-as-awareness*, no inside or outside and so on. This is true regardless of whether you can effect change or not. Even if your current main strand of experience just continued "on rails" and could not by adjusted, it would still be true that it was not external to you. It's not "beyond your fingertips" because you don't *have* fingertips, you merely "taken on the shape of" the *experience of apparently* having fingertips and there being things beyond those fingertips.

However, it is worth noting that the "you" we are talking about here is not the *personal* you. Following from the above, the *personal* you is actually a formatting of experience. You are not a person, you are *that which takes on the shape of* an ongoing moment of experience which is formatted "as if" you were a person. Right now, *you-as-awareness* have "taken on the shape of" this 3D multi-sensory moment of apparently being "over here" and the room being "over there", but quickly you can perceive that it is all "you". So, when you move your arm, you are not a person moving an arm - rather, you are patterning *you-as-awareness* wth the fact of

"my arm is lifting" and subsequently that is unfolding as a sensory experience, with the entire sensory moment being "you".

This leads to difficulty discussing "causing change", of course. Because you don't really *cause* change, so much as "become" a new state or pattern which consists of the desired experience as an aspect of it or implied fact within it. And there's no "outside" to you - no separation between you and result, no "doer" and "done to" - so you (as patterned awareness) either have changed, or you have not. (Note that this "state" isn't describing just the sensory moment, it's the entire set of facts within that moment, which imply all subsequent moments - until you shift state again.)

You can't *try* to change state, for instance, because that would just be patterning yourself with the experience of "trying". This *might* be taken as a suggestion that, if you don't experience the outcome that you wanted to experience, then you did not in fact intend for the outcome, but instead intended for something else. You might have *thought* that you were intending for your outcome, but further investigation will show that you did not.

A mundane example: you want to improve your posture, but instead of actually intending to "have relaxed ideal posture" you instead in fact intend to "tense my neck upwards and push my shoulders back" because that is your conception of what "good posture" was. Another: you are in an arm-wrestle, but instead of intending to "have my arm be over there in the winning position" you in fact intend "to tense my muscles and thus generate a feeling of power and effort", which actually *opposes* the movement towards the winning position.

So, getting to the conclusion at last: one way to think of apparently lack of ability to control is that you are tending towards intending or re-implying your misconception of the world - intending your *inaccurate description* of experience - rather than actually intending the outcome. Which is why there are no "methods" or "mechanisms" to suggest for this, and it's ultimately actually all about exploring and unpacking one's own patterning?

> Q: But, you're actually changing a situation in your own reality right?

It's a bit of a tautology, that. If you are changing your own ongoing experience, then you are changing "your own situation in your reality" - because what is a "situation" or "reality" or "experience" anyway? They are the same thing. It is only the use of particular concepts that introduces the idea of a separation between those things. You never actually experience a separation as such. As for whether you are "actually" switching dimensions, the thing to consider is: how would you differentiate between having an experience "as if" you switched dimensions (that is, an experience *consistent with a description using the concept of* "dimensions") and an experience of "actually" switching dimensions?

This is why the subreddit ends up being an exploration of both the "nature of experiencing" and also the nature of *descriptions about* experiencing. We take a step back from it all, and consider what we truly mean by these things.

To an extent, the name "dimensional jumping" is somewhat of a provocation. It asserts the idea of "dimensional jumping" and challenges you to have experiences consistent with that idea. If you then *do* have experiences consistent with that idea, does it mean you "actually" jumped dimensions? Or does it mean something else, something more fundamental? Does it perhaps imply something about your everyday notions about what "you" are, what "the world" is, and the relationship between the two (and *if* there is two)?

Reply to: “So ive been thinking about the implications of the physical world being a malleable illusion..”

This is a very good topic. Okay, let me suggest that this arises from having *thoughts-about* this but not the *direct-experience.* Some points to ponder. Perhaps:

- You are still speaking from being a person in the world, while in fact the full experience this leads to is of being "one" with everything. Rather than separation and loneliness, it's a complete merging. You are not "just a consciousness", you are everything. *But you can't think about this, you can only experience it.*
- So you are not a person in fact, but while you are having a very localised experience, you will indeed *feel* separated. As a result your idea of "purpose" - although it may arise in many forms - will actually boil down to seeking "connection" with the rest of the world.

  Any desires you have to get with people, to take control of your life, to get that promotion, to dominate it - they are all different ways to try and include more of the world into yourself, even as they *appear* to be about something else.
- The stage you're at right now is that you've recognised the emptiness of those aims (that they won't fulfil you) but you've not yet settled into the larger perspective. It *seems* like you've got the isolation, you've destroyed what you thought was the solution, and you haven't found the alternative. But that will improve.

So it's worth asking: why did things seem to matter before? Did the idea of various arrangements of dead atoms doing things to other arrangements of dead atoms - until eventually the arrangements fall apart - seem more meaningful? Was it more "real"?

The *only* thing that is real is "being conscious" - and there's no "just" in that. Consciousness "taking on the shape of experiences" was the only meaningful thing there ever was, in terms of direct and full living. It's been true all along, and if you look back at the times you were genuinely happy you will realise this. There's a difference between a brief cessation of "wanting" after getting something, and a wider happiness that comes from a more expanded view. Realising that, you will have saved yourself the pain of pursuing religion, beliefs, objects, property, people in the expectation that they will fulfil your need - and instead you can enjoy them for what they are.

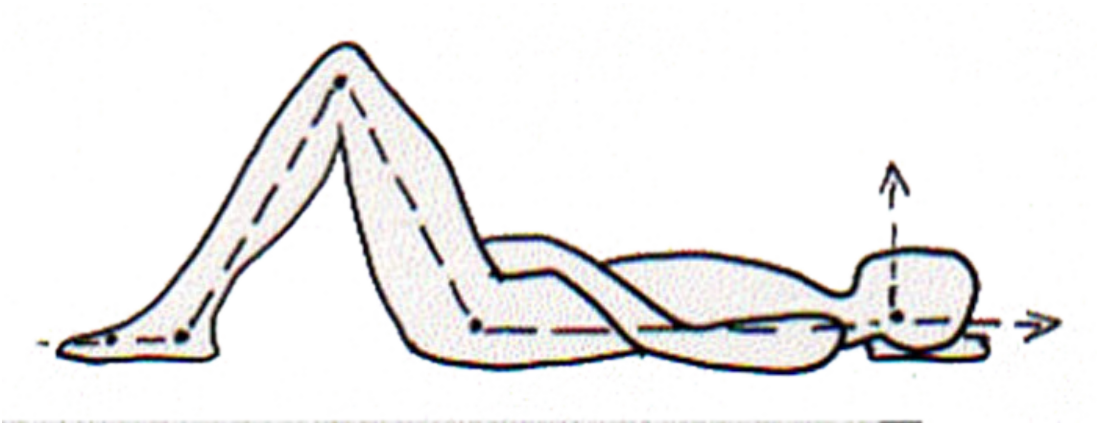
The alternative is that 50 years from now (or whatever) you end up going: "hey, I've ticked all the boxes for 'stuff I want' and yet I still feel the same". Only *then* understanding that those checkpoints were only enjoyable distractions, and the feeling you've been after all along is independent of particular events and things. It's a shift in perspective and identification.

Content is for fun, consciousness is for real? *That sounds like "a dog's not just for Christmas".*

Reply to: “Keeping My Mind Clear”

You don't *actually* have to meditate or clear your mind particularly for this. Just follow the instructions as written. If it was necessary to do other things, it would have been included in the descriptions. There is no actual "doing" involved here other than knowing your intention and then proceeding. In fact, trying to "force" or "effort" things to happen is counter-productive. (Also, different people mean different things by the term "meditate", and some would be helpful and others quite definitely not.)

However: There's definitely a value in **"ceasing to interfere"** for periods of time, in the form of a daily releasing exercise (just lie on the floor in the "constructive rest position" and "stop interfering" with your body, thoughts, and spatial attention; let whatever happens happen, for ten minutes or so). It helps you release accumulated experiential debris: stuck thoughts and incomplete movements, you might say.



I'd emphasise, though, that the key realisation is that you don't have to continually "direct" or "maintain" yourself except when you want to change your direction. Initially, when you "cease", there will likely be all sorts of spontaneous movements of various sorts - don't resist or try to help them, they'll rise and fall by themselves. Subsequently, you'll be settled out and you won't be feeling the need to "clear your mind" in this way, and trying to "do" clearing will itself be recognised as actually a sort of "disturbance of the peace"! You'll then find you can "just decide" to be quiet, when desired.

(See also perhaps: *Overwriting Yourself*.)

Reply to: “Cancelling experiment”

The issue is probably that you've wished for an "opening out" contrary to the very thing that your anxiety is related to - that is, attempting to control the events in the space which surround you by maintaining a distance from them, probably by tightly narrowing your attention in your body space. So, you are now moving towards being "the open space in which experiences arise" - and finding it initially makes you feel very vulnerable and exposed. *The anxiety, I suggest, **is** the experience of fighting to prevent this happening by holding onto your attention and tension.*

It feels like you are going to die, because you have become so used to a certain feeling of "holding on" and "being located" that you have identified that as "you"; so when you relax and that dissolves, it seems like *you* are dissolving. But you're not. Your attention is just relaxing into being the "open awareness" that you are always are. You are the "container" in which those sensations arise, you are not any one of them. Of course, if you don't like this, you can always do another Two Glasses session and intend to return to your constrained state - however...

You should perhaps treat this as a lesson: if you want to no longer be anxious, **you *have* to allow yourself to open out**, and that will *inevitably* make you feel uncomfortable as it unfolds. Your anxiety *is* your resistance to this. This release will probably happen eventually anyway in the years to come: you'll eventually exhaust yourself by trying to maintain this defensive, constrained focus, and it'll break down by itself. It might be better to do so by choice, now?

To ponder: What, *exactly*, are you anxious about? Or is the anxiety simply what the experience of staying super-constrained feels like, and you've become trapped in that state because the initial experience of releasing out again feels threatening?

[...]

Something you might experiment with, though, is feeling out to become the space in which your sensations - including your pains - arise. If you are narrow focused spatially, then your pain is like a wave in a glass of water; instead, by opening out, you can work towards making it a ripple in an ocean.

Exercise: Standing as Awareness

- Close your eyes right now.
- Now, "feel out" with your mind into the room in front of you, like you are expanding your "presence" out into the space around you.
- Then, adding to that, "feel out" into the space behind you, either side, down into the ground, and up above you.
- Now, also include the space that your body occupies. You should now feel that you are a continuous "space" within which your body sensations and perceptions are floating.
- Listen to the sounds in the background. Notice that you are both "here" where your body sensations are, and "over there" where the sound is. The sound is arising within that space - within you!

- Now, "feel out" in each direction, and try to find the edge of this "space" - try and find the boundary. Is there one? Or is it an infinite space that goes on forever?
- Finally, can you find any part of that space in which "you" are not there? Or are *you-as-awareness* actually apparently everywhere, and infinite?
- To finish: note that this unbounded infinity is not a cold, lonely space devoid of life - rather, it is a warm, welcoming space of bubbling potential that is alive, and that this space is you.

And for you, an extra bit:

- While staying "open" like this, be sure to *include the volume of space where your pain is* into that openness. Allow yourself to "sit with" the painful areas, but with them being a seamless part of your larger aware space. If shifts and changes start to occur, allow them to unfold as they want, without interference.

Reply to: “Altering your reality questions/thoughts”

> Q: For instance when I jump I take into account how my intended reality has imprinted on all possible observers.

So, to be clear maybe: Are you suggesting that you *having the idea of* there being other observers might make it difficult, because we conceive of some things as being "shared facts" rather than "personal facts", and imagine that this makes them harder to change? Or are you suggesting that there *actually are other observers* whose participation in the world makes it difficult?

The supporting question to ponder would be: Have you ever witnessed anything that wasn't your own observation, including the experience of seeing *apparent* other observers? Do we have any evidence that having the experience of perceiving "other people" can limit us in other aspects of our experience?

It's quite a common thing, the idea that we are in a consensual reality, a "shared place" where we all contribute to the overall set of facts. Can we be sure, though, that this isn't just something that our experience behaves "as if" it is true, because it's an idea we hold on to firmly (perhaps worried that the alternative is to let go of the notion of "other people" altogether)?

Other People Problem

> Q: The hardest thing I've come to terms with 'shifting reality' is how do the other people fit in?

It pretty much is the hardest thing, I think, but perhaps not for the reasons you suggest. Your language still, in effect, assumes the world to be a "spatially-extended place unfolding in time" as your starting point.

The best starting point is probably to recognise the nature of our direct experience. *That* is what it is fundamentally true. Loosely, you are "that which is aware and takes on the shape of states and experiences". However, by experiences we mean "sensations, perceptions and thoughts", we don't mean that there is a world all laid out in space going on and on; rather, the world is more "dimensionlessly dissolved within you".

So, that is what is *fundamentally* true. What you truly are, cannot be described in words, because it is "before" division and change and other formatting structures, but it is "aware" and it is what *becomes* other things. For convenience, we might described it as an "open aware space" which has no boundary.

Now, we move onto what we're currently engaged in: trying to reach an understanding, by describing things in worlds and thoughts. But we have to realise that all our thoughts *about* the world and ourselves are *also* within that "open aware space". The world is already a structure in awareness, any thoughts we have *about* the world are parallel structures. What we are is what everything is made from, so any thoughts about that *are* it but cannot *describe* it.

The Beach

A metaphor I quite like is of making sandcastles on an infinite beach. If one sandcastle is the world, as a pre-existing sandcastle, then trying to think *about* the world is to make a *parallel* sandcastle which is superficially similar in certain respects, but is *not it*.

Then, thinking about the nature of the world and self is like trying to build a sandcastle which accurately represents both "the beach" and "sand. It cannot be done! However, ironically, the failed representation *is* both "the beach" and "sand". In this metaphor, your true nature is the beach.

Now, in that model, where is the "external world"? It only exists as a constructed sandcastle. It might be a *self-consistent* sandcastle, but no matter how intricate and convincingly detailed that sandcastle is, it never represents the *actual* reality of the beach and of sand. One can only *be* beach/sand, once cannot think it nor can one observe it. So, summarising: what we truly seem to be - by direct observation - is an "open aware unbounded space" within which experiences arise as "sensations, perceptions and thoughts". The world, then, is like a *strand of experience*, like a thought you are having, albeit a very bright, stable and 3D-immersive one. Thoughts *about* the world are parallel, and do not actually describe the world or the nature of experience. They are, in effect, separate worlds of their own.

All in the Mind

> Q: So are you implying that essentially the world we live in is actually all in our minds and that you, in fact, do not exist in my world?

It is not *your* mind; it is simply "mind". Mind taking on the shape of a particular state or world-pattern, hence taking on the shape of an experience. This means that "you", fundamentally speaking, aren't actually a person. You are just taking on a "person-shaped experience" at this moment - you are adopting the perceptive of an *apparent* person, but that includes taking on the shape of all other *apparent* people too. A bit like selecting frames from a stack of all possible movie frames. However, this sounds a bit "dead", but actually the entire thing is *alive* with the aliveness that is you; it's just not a *personal* aliveness because it comes "before" the experience of people. That aliveness is unbounded awareness, and since that is "before" division and change, there *is only one awareness* (which right now is taking on the shape of an experience of *being-a-person-in-a-world*).

"Reality" in this view is static and eternal, the only thing that shifts is awareness itself as it adopts new shapes for experiences, from the field of all possible simultaneously-existing experiences.

> Q: But the table must physically exist, right?

What does that mean, though? What does it mean for something to be "physical"? Refer to what you are actually experiencing, rather than what you are thinking *about* the experience (because there are many different ways to do that). The table might be said to exist, but only in the sense that it is a "fact" or "pattern" that is persisting. It has no solidity other than that. (The *feeling* of solidity is just a sensation floating unmoored in awareness.)

Limited to Speculation

> Q: ultimately we can only ever speculate and form theories and metaphors to explain this universe.

It's not even that, though. It's that the truth of the matter is that the nature of things is "before" theories and metaphors. Our metaphors are just parallel constructions. You never get to a deep understanding through thought, because thought itself is "made from" the thing you are trying to understand. Only by considering the *nature of* your thinking and experiencing, can you realise how things actually are. It's like an extra "meta-

level" that comes before everything else. *Fundamental* truth with everything else just being relative, self-referencing truth.

> Q: do you think that, including our perception, every other physical object in this universe is all in our heads?

Well, not in our "heads", because our "heads" are within our experiencing. But everything is within our awareness, sort of dissolved within it, I'd say, like a list of facts or patterns (fact-patterns). That is just a metaphor though, of course.

The Possibility of Limitations

> Q: Do you believe that all limitations are in our *mind* when it comes to shifting reality?

There's no underlying structure supporting our experience so - yes, in effect. Although there is no solid underlying substrate to experience, there is obviously *structure* to it - it is *patterned*. So changing your experience involves shifting the relative intensities of those fact-patterns. Since those fact-patterns are made from *you-as-awareness*, the only way to do that is to shift shape - that is, to shift our state or "jump dimensions" in the main metaphor. How do we do this? The only way is *intention*. Between intentions, we are merely experiencing the unfolding of a deterministic path inherent in our current state. If we want to change it, we must change the relative intensity of (that is, "intend") a pattern (the "intention"). There is no other power.

> Q: If I was truly devoid of any and all limitations, to the point that I was "barely human" and that I knew...

Well, your "human" aspect is part of the patterning of your current experience. You are not a human, fundamentally, but you are having a *being-a-human* experience. So long as you don't dissolve that patterning, then you will continue to have that perspective even as the world itself apparently changes. (Note also: people tend to worry that their "humanity" is what makes them good and moral, and that if they lost that they would become evil. Actually, the pattern is overlaid *on top of* awareness, and awareness is fundamentally a sort of good aliveness. Hence all the stuff about the universe being "love" and all that.)

> Q: ...could I live in a fantasy world, the same way I am living now? It's bordering on psychosis at this point.

You already *are* living *as* a person in a fantasy world. To change to another fantasy world involves, essentially, changing the patterning of your current experience. Adopting a formatting or an active metaphor, one might conceive of this as switching from one 3D-immersive strand of thought about a world, to another one.

Summary

- Fundamentally, what you truly are is an "open awareness" whose only inherent property is *being-aware*, which has taken on the shape of a particular state and experience.
- You can directly experience this to be true. It is the only thing that is certain and *fundamentally true*.
- Your current experience is of *being-a-person-in-a-world*. Or more strictly speaking, *being-a-world-from-the-perspective-of-a-person*.

- The world is not a "spatially-extended place unfolding in time", although we might have experiences "as if" that were true. It is perhaps best described as a "world-pattern" which consists of a relative distribution of intensities of facts. These are *relatively true*.
- This "world-pattern" can be updated via intention. Only experimentation can prove this to yourself.
- The "world" overall might be better considered as a *shared resource of possible experiential patterns* rather than a *shared place*.
- There are other people, but they are part of the world-pattern. The person you are experiencing is also part of the world-pattern. The only intelligence or awareness is the one you are right now, taking on the shape of *apparently* being one of those people, but *in effect* being all of them.

[...]

PART ONE: Awareness & People

> Q: I realise that the only awareness you can prove the existence of is your own - but does it follow that the other people you experience in the world lack awareness?

The thing is, though, it's not *your* awareness. It's just "awareness", which is taking on the shape of an experience, the experience of being a person in a world, "as if" it were a person. So the awareness doesn't belong to the person; it's better to say that the "idea" of all people is within awareness - the "idea of a world" - and at this moment it has taken on, or unfolded, the sensory aspect of one part of that idea. So it wouldn't be that other people lack awareness; even *you-as-person* lacks awareness and is just a pattern. The only awareness, the only intelligence and causal agent, is *you-as-awareness*. If the content of experience shifted and took on the shape of some other person's perspective, it would still be the same *you-as-awareness*, but experiencing the sensory content from a different *you-as-person* perspective. At all times, though, *you-as-awareness* is in a state which corresponds to the implied pattern of the whole world, all people, laid out over all time, deterministically (until a shift occurs via *intention*, that is).

> Q: Are you saying that we merely can't prove other people have awareness or are you saying that we can be definitively certain that the only awareness in the world is our own...

I'm saying that the suggestion that any person "has awareness" is effectively meaningless - and that includes the person you are having an experience of being right now.

Directly attending to your actual experience right now, you can observe immediately that "you" are everywhere, the entire experience is made from "you", that you are "awareness" - and that "you" have no edges and no outside. Furthermore, any thoughts you have *about* being a person or there being an outside *also* arise within that awareness, and that the experience of apparently *being-a-person-in-a-world* is effectively a strand of thought too.

In other words, it turns out that you have to take a step back from *content*, and contemplate the *context* of that content. It turns out that one must reconsider what "you" are, and what "people" and "other people" are. In particular, we must note that there is no perspective other than a 1st-person perspective. As soon as we starting thinking about things from a 3rd-person perspective - employing a "view from nowhere" - then we are *immediately wrong*.

Additionally, all thoughts *about* experience are themselves experience. When we think *about* "the world", that is in effect another world, and not *the* world of our main experience. We confuse our thinking *about* the world with our thinking *of* the world.

> Q: ...and that the capacity to alter the world/other people through consciously intending changes in the pattern proves/indicates this? Which would make you, from my perspective, a sort of automaton?

Better to say "a pattern laid out in time" or something like that. This is just because "automation", to me, implies a sort of programmed "happening", whereas it's probably better to use the metaphor of a *landscape of 3D-immersive snapshots* that is laid out before us, and which we traverse with out attention, moment by moment. The only thing "happening" is awareness unfolding moments in and out of sensory form, and even *that* can be viewed as static, since we can conceive of "time passing" as a static pattern overlaid just as any other.

> Q: It's an uncomfortable notion for me, not that that precludes it from being true, obviously. But it does seem to make things seem sadder and less... consequential.

It's a common feeling. One interpretation of quantum physics, called QBism, returns to the notion of a subjective perspective. The implications of this are clear: that the subjective perspective in effect has a "private copy" of the world, and our experiences are in effect a traversal of memories not bound to an independent notion of time.

Excerpt:

> "But could the problem of the Now lie in relating the present moments of several different people? When you and I are communicating face-to-face I cannot imagine that a live encounter for me could be only a memory for you, or vice versa. When two people are together at an event, if the event is Now for one of them, then it is Now for both. Although this is only an inference for each person, I take it to be as fundamental a feature of two perceiving subjects as the Now is for a single subject."
>
> --- N David Mermin, *Nature*, 26 March 2014

The author *chooses to* believe that a so-called live encounter involves the overlap of two conscious frames, and at the same time. There is no reason to do so in the theory, except that he finds it preferable. Why would he prefer to do this?

Because abstract ideas are *cold and lonely* - whereas the direct experience of such an open, single awareness is vibrant and alive and pleasant. As we cease to grasp onto our apparent individuality as a "person", and by extension our status as an independent entity amongst many separate entities, our attention opens out. Instead of feeling like a Lonely God, we know that we are *all* people *and* the entire world, because we are the one and only awareness, which has taken on the shape or state of all of that. The release from this sense of separation - which is what "other people" implies - turns out to not involve being "one" thing at all, but rather *no-things* because "one thing with no edges" isn't one thing or *any* thing at all; it is "before" division and multiplicity and change.

So, looping back for a moment -

How to approach this is to consider that there is *awareness* or *being-aware* and that is what you are, but that have taken on the shape of *being-a-world-from-the-perspective-of-a-person*. And the way to make this meaningful, is to pause and investigate your direct experience right now. Finally, we note that the only thing that is *fundamentally true* is that which never changes; anything that apparently changes is *content*, the only thing that persists throughout is the *context*, and that is what you are.

The person you think you are, and other people, can be said to be *that*, but it is more understandable to say that there is *that*, and then *that* patterns itself "as if" there were such things as people.

PART TWO: Intention & Mechanism

> Q: The nature of intending and how, exactly, you do that.

This is a really difficult topic, because it goes right to the heart of what we are, and the problems in describing that. Inherently, "intending" involves no mechanism, no division or parts, and hence no cause and effect; there is no action involved and therefore no technique. Which starts to sound uselessly mystical very quickly. I still think we can describe it with metaphors - however practically speaking, as with the recognition of the nature of experiencing, we can only really *be* it. Describing it in words never leads to the thing itself, although ironically it *is* the thing itself.

One possible approach: If "awareness" is *"being"*, perhaps "intending" could be best described as *"becoming"*.

> Q: thoughts cannot alter the thing we're trying to understand any more than they can describe it.

Right. Because thoughts themselves are an *effect*; they are not a cause. If you deliberately think of something right now - how did you produce that thought? You just "did". Meanwhile, if you think the thought "move my arm" and then you experience your arm moving, the thought did not cause the movement; rather, you intended something and the pattern you intended was *both* the thought and the movement. The content of experience is always a *result*; it is the intention that is the only cause.

But what *is* an intention? Well really, it is not one thing, any more than there is such a thing as a "movement" independent of there being a specific movement. Also, a movement *is* moving, it *is* the change in arrangement. So there isn't a "we" who causes a "movement" - rather, a change in arrangement occurs, and in language we say that "we" caused a "movement".

> Q: Thus, you can't just think to yourself, if you're white and you want to experience being a black person "I want to be a black person" and have it happen.

If you merely create the thought "I want to be a black person", then you've just summoned a set of words and perhaps some extended imagery into prominence. You have not thought change into the world, as the world. You have created a sort of parallel strand. (The Two Glasses approach is designed to avoid this - more later.)

However, there is an extra element to that - that is, because you are awareness, when you deliberately intensify *any* pattern by thinking it, then you'll likely see it overlaid upon subsequent experience to some extent. If you simply think "an owl" then you get a *general overlay* of owls incorporated into your existing landscape, with its extended pattern "shining through" wherever there is a plausible gap for it to do so. The implicit intention is "the owl pattern will become more dominant in my experience".

What makes the difference between this sort of general patterning - which leads to synchronicity but not to what we'd usually call *results* - is to include spatial and temporal context, and to specifically include within the intention that this pattern applies to "the world". Sometimes this is explicit, sometimes implicit. It is enough that you simply *know what you mean*; there is no extra thing that needs to be done.

Note: I tend to use the word "intending" to mean the act of intensifying a particular pattern, and "the intention" to refer to the pattern being intensified. This means that, loosely speaking, an intention can always be described in the from "it is true now that ____", because all intending occurs *now*, regardless of the sensory moment being experienced. The entire state of the world is present here, now, all time and space, and every intention is a pattern overlaid upon the entire world-pattern, a shifting of the whole state. "Experience is apparently local; intention is actively global." Phrasing things in that form can help us be clear about what is happening: "It is true now that owls will dominate my experience from this moment onwards"; "It is true now that I will succeed at the meeting in November"; "It is true now that *name-of-world-fact* is *new-value-of-world-fact*"; and so on.

> Q: So to successfully intend something you'd need to access (back to the metaphor) the loom in order to change the pattern. And the loom isn't thought, it's the fundamental truth that "pre-dates" thought.

Yes, you might say that the loom is "before" thought, but you don't need to *access* it as such, because you *are* it. It is perhaps better to dispense with the "loom" metaphor, and say that all there is, is *the material*, and the material has the property of being able to fold itself under its own power. So, no fold in the blanket of material ever causes the appearance of another fold; it is *the material itself* which reshapes itself *as* the folds. It may do so in a way that produces a pattern whereby there is a "thought-shaped fold" and then an "event-shaped fold" side by side, but the first did not cause the second - that is an illusion brought about by our viewing one fold and then the other, and by our ignorance of our own nature.

> Q: Would it be fair to say that techniques like Two Glasses are intended as stepping stones or bridges between thought and the "fundamental truth" which creates the pattern you are experiencing?

The Two Glasses, specifically, misdirects you into doing something mundane while distracting you from what you have associated with it. Earlier, I mentioned the difference between thinking a thought *about* the world, in parallel, and thinking *the world itself*. The Two Glasses basically has you link two patterns to the glasses, and then uses our everyday intuitions about levels to diminish the intensity of contribution of one pattern, in favour of another.

The reason the instructions indicate that you should use a single word, is that this forces the person to "feel out" for a word that best captures the sense of that situation - and this leads to them to actually connect with that pattern, having the word arise *from* that pattern, giving you a "handle" onto it which then becomes associated with the water level in the glass. The pouring of the water from one glass to the other (rather than just emptying one glass and then filling the other separately), leads to a *transformation* of state rather than simply a disconnected change in levels.

If you simply write a description on the labels without doing then, then you tend to get a more general patterning effect, as with the "owls". You have not really connected your situations to the exercise. Now, often the results can be the same, in cases where you (I dunno) just want to see more red cars and less blue, or

something - but if you do that, you are working more at the level of pattern overlays rather than world-pattern adjustment.

Aside: One should really view awareness as containing all possible patterns, all possible facts. All patterns are *pre-existing* and are *always* contributing to experience to some extent - just at different relative intensities. In other words, *all facts are true all the time*, and all that changes is "how true" they are at any moment. Intending is the way we change the relative truth of different fact-patterns. Your current state, and hence world-pattern, is the result of all your intentions up until this moment.

> Q: Is there a clearer way to express "intending" and how it's achieved?

Well, I've had a go at it! :-)

> Q: Also, just feel I should mention that I enjoy your posts a great deal. It's a profound and fun topic to kick around - but god it's a frustrating one too, and you seem to have endless patience with johnny-come-lateleys to the subject.

Thanks. Yeah, I think it's a lot of fun to explore. Everyone's a johnny-come-lateley at some point, and every time we have a conversation about this stuff, it's always a little bit different, because everyone's coming to it from a slightly different history - new metaphors or ideas emerge - so I like to engage when I've got time. It's not like I've got the best and final description, after all; this is just me experimenting with how to formulate the same old thing in a modern way that makes sense to me.

[...]

Meaning

So, most of these questions are actually "meaningless". I don't mean that in a dismissive way - the sense in which they are "meaningless" is in the same sense that it is meaningless to ask how many corners a circle has, or what colour "length" is, or what the radius of infinity might be. Another way of saying this, is that there are numerous "castles in the sky": self-consistent pieces of architecture with unique layouts. Many of these questions are like asking navigational information for one castle, based on the blueprints of another. In order to answer the question, you have to take a step back and look at the *context* of the question and not just its *content*. Which is exactly how we have to proceed when it comes to understanding "dimensional jumping" and the overall understanding that it leads to. We find ourselves dealing with situations where it's not a case of *not knowing something*, and it's not a case of there being something but we can never know it; it's more like there is no "something" to know or not know. It is logically excluded from the architecture of the "castle" you are actually living in, versus the floor plan you have been looking at.

Solipsism

Let us take "solipsism" as an example. There are many definitions, but let's go with this one: "my experience is the only experience that is happening".

To make sense of this statement, we are going to look closely at what we mean by the terms "my", "experience" and "happening". If we were to discover that the statement is in fact presupposing entities or occurrences which we can not actually find in our experience, we would have to reconsider the *meaning* of our position - for example, if it turned out that "I" didn't have experiences at all, because I couldn't find an "I".

Taking this further, when I examined what I truly meant by "experience", I might find that it is not as I had assumed - perhaps even to the extent that talking about "other people" was nonsensical from a fundamental perspective, because there were *no* people, at least in the way I had originally conceived of them.

More specifically relevant to your questions, though, is the idea of there being multiple experiences, and those experiences overlapping with one another. Now, we can *think about* this - but we immediately have a problem when we do that. Which is, that thinking about something *inherently requires experience to have already been divided*. If we then look at the "thought *about* experiencing" and assume that it has similar properties to *actual* experiencing, we will lead ourselves astray - because the properties of a thought are *not* the properties of experiencing, which "takes on the shape of" thought by dividing itself, but is not *itself* inherently divided.

So, when we are talking about "multiple experiences happening and overlapping", we are looking at the *content* of thought when we need to be looking at the *context* or source of thought, to understand the true situation.

Exercises

There are two little exercises I can think of which might help with this. They are intended to generate an experience, an answer you *feel-know* rather than a verbal description:

1. ***"The End of the World"***

   Imagine a sphere floating in front of you. Now, contemplate the idea of being the surface of that sphere. When you first imagined the sphere, it was from a "view from nowhere". When you switched perspective, that first view would make no sense within the logic of "being the surface of a where". The surface of the sphere would not be able to *think about* its own context as a ball within a larger space. However, the "experiencing awareness" in the first instance is identical to that in the second - it has merely taken on the shape of a different perspective.

   Currently, now, you might consider yourself as having taken on the shape of the experience "being the surface of the sphere". Someone starts talking to you about what it is like to take on the shape of "viewing the sphere from space". You cannot understand it. You keep asking what the curvature of that space is, and how you get there, and so on, trying to understand your surface in terms of that space. However, this cannot be done. There is no curvature, and there is no way to get there via an action as the surface. Only by shifting and *becoming* the other view, can you comprehend it - and this must be done *directly*.

2. ***"The Place You Are Looking Out From"***

   You are currently looking at these words on this screen. Your attention is on this screen. Now, pause for a moment, and also direct your attention to the "place you are looking out from"; the direction that is opposite to the direction the screen is in. What do you find there? What does this mean in terms of the rest of the experience you are having right now? Does this have implications for the *content* of experience versus the *context* of experience?

Answers

I realise I'm not answering your questions directly, but hopefully you can see that:

a) this is not really possible, because **the answer is actually an *experience* rather than a verbal description;**

b) the process of looking for the answer is how you get the experience, so there's not much point in me just trying to say it. Make sense? Once the experience is shared, of course, then we are talking from the same understanding, and the same words take on a different meaning (and sound less obscure and koan-like).

Reply to: “Jumping for remission of mental illnesses”

I wouldn't separate out bodily and psychological - everything you experience arises in your "aware space". Although you think of your body as being one "thing", your actual experience of it is a collection of disconnected sensations floating in "aware space", along with the visual image of the room your are "in", the sounds and textures, and so on. Your experience of "being anxious" and "being depressed" are also with that space. The "imagination room" is almost a *literal* description of how our ongoing moment is structured.

When depressed and anxious, I'd guess, you probably feel that "you" are contracted, like a small ball of attention in which your whole self tries to cram its way in, and highly constrained. This might be in the head area, perhaps towards the back, and you might feel on high alert and not properly stable on your feet - or you might feel more detached and your body feel separate and very heavy. There's no single experience.

However, the common thread is being "localised" rather than "expanded", and that making you feel, as you say, both exposed (a small dot in a large world) and vulnerable (no boundary vs the world). And when change starts to happen, we often feel even *more* exposed as your attentional boundary releases and opens up. Once that's happened, though, then we are the most stable we can be: open in all directions, self-balancing and stable, the world within us rather than against us.

Hard to describe, obviously, but hopefully something in that description makes sense when it comes to your own experience of it.

Lying on the floor definitely works wonders over time - particularly if you remember that you don't only "cease" limiting your body and thoughts, but also your *attentional focus*. You let all of them roam where they may, allowing them to unwind and complete and dissolve and open themselves out. This prevents any accumulation of restrictive focus or intention over time. Which leads us to: What leads to tension and depression and anxiety in the first place?

I suggest that there is a common bad habit that may contribute to these (and which the daily releasing involved in lying down helps alleviate). That is: when performing tasks or participating in social interactions, rather than simply "intending" the outcome and allowing ourselves to respond spontaneously, we intend the manual control of attentional focus and bodily movement. This has the effect of both intending the outcome *and* intending tension and constriction of space.

For example, while reading these words, have you narrowed your spatial focus down onto the the screen, like a little ray of focus, to "make" the reading happen? Similarly, when you get up from your chair, do you grab onto the sensations of your legs and then move them by operating the muscles? Both of those are sure-fire ways to build up tension, and if you end up with a very narrow focus over the long term, anxiety and depression type feelings are likely to follow.

Instead, one could sit back and "intend" being an open relaxed space, filling the room. Then "intend" to read the words on the screen *without deliberately controlling your body or attentional focus at all*. Just "let the reading happen". You'll find you can stay open and relaxed *and* the reading will occur. Then, when you stand up, once again allow your attention to remain open and, instead of moving your muscles by focusing on them, instead intend being stood up and stay with that intention, without refocusing on your sitting position. Stay open as your body gets up. Notice how much more relaxed and effortless that is.

So - that probably needs a bit of experimentation and exploration, but it is a way you can change your way of "being" on an ongoing basis, to great benefit. And if you *do* feel anxiety coming up, do not defend against it, rather think of it like a wave of sensation rippling across the pond of your awareness. Perhaps not pleasant, but by remaining open and not trying to control it, you allow it to pass across you and fade away. You may even find that it never reaches full intensity, since by remaining open it is never trapped within a small boundary - so it's like a ripple in an ocean rather than a splash in a glass of water. (Again, something to experiment with, to discover how it is for you, in particular.)

Reply to: “Jumped. Are my friends/family still my friends/family?”

It's just not like that. There are no "alternate" versions of your friends and family elsewhere. The ones you have in your experience are the only ones there are. Now, for sure, they might change over time - and you might even trigger such changes if you deliberately intend to - but then, people change anyway, you included.

Pause and ponder: where *exactly* would these alternates be? Would they be observable? How could you tell if this had happened or not - *other than just thinking about it*? There is no way. You're worrying about an idea you've got focused on, I think. It falls into the same category as worrying that the people around you are automatic zombies. (Hint: don't start worrying about that, please!)

Maybe stick to this concept: "dimensional jumping" is about triggering change in your experience, and drawing conclusions from that. If something hasn't obviously changed... then it has remained the same. Don't worry that it's somehow "alternate" really, underneath. There is no underneath.

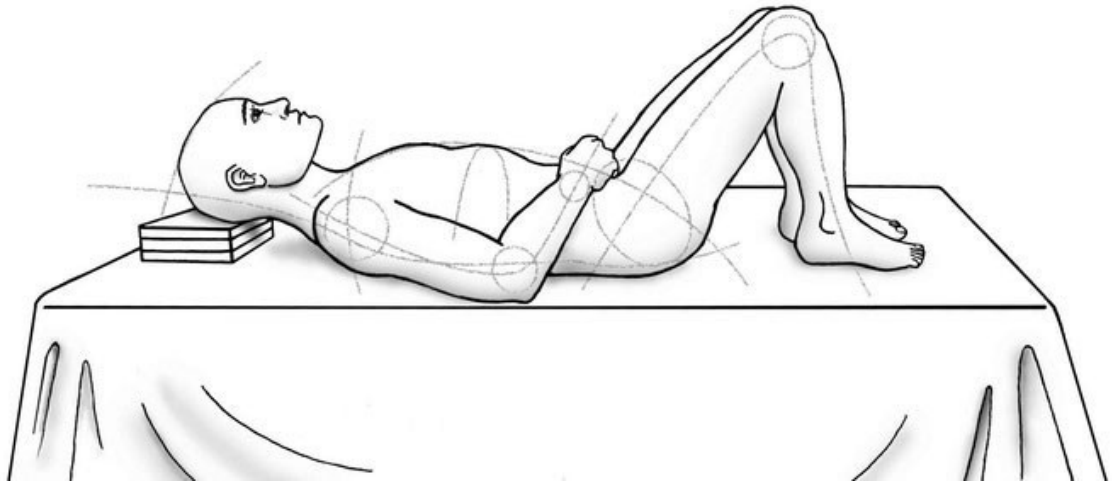
> Q: This is why I need to jump to get rid of my OCD.

OCD: hmm, something which is *all about* intention, really.

So, you can do that, definitely. You can also consider that, finally, the way you get out of OCD eventually, is by *firmly deciding* that you don't need to respond to everything that appears to you - for example: don't take your own thoughts seriously, they're just imagery! - and also have a firm idea of how you want things to be.

This seems easier said than done, of course, if you're in a state of "narrow focus" - since everything that comes up appears to completely dominate your experience, and you get whisked away by them. So you might think of doing a few other things:

- **Do a daily releasing exercise**: literally lie on the floor each day for 10 minutes and totally give up control of your body, thoughts and attentional focus. Let them move and unwind as they want, without interference. Over time this will "open you out" and make you feel more grounded.



- Throughout the day, whatever you do, try and include - *not* focus upon - the area of your lower abdomen. And when it occurs to you, *move from* that location. For example, when walking down the street, rather than moving your muscles or thinking ahead to your destination, move that centre and let your body follow it. Over time, this gives you a stable persistent aspect to your experience.
- Whenever it occurs to you, or whenever you notice you are over-focused on something, pause and *"cease!"*, and then mentally "feel out" into the space around your body. Above, below, behind, in front, around. And feel how that space goes on forever. Sort expand your sense of "presence" to fill the room, and beyond.

All of these things, taken together over time, will help have the effect of making you feel that **you are a stable, powerful "space" in which your experiences appear**, rather than a little ball of vulnerable attention that can be batted about by whatever winds of thought and circumstance arise.

The ideal approach is **to become aware of yourself as the *context* of experience.**

However, in cases like this where someone is dealing with anxiety or problems with attentional focus, it's a lot easier to first stabilise the *content* of their experience using something which is always available: a bodily location, but one with no unfolded content in its volume of space. Once you've got that sorted, *then* you can start looking for the background context - which probably involves a bit of "creation by implication", since it's more of a "selecting out" than is the abdomen thing (which is more obviously readily available for most people).

An additional advantage is that, for the majority, the abdomen is where their "global summary" feeling is. People with tight attentional focus are often suffering from situational blindness, due to being focused in their head area or even outside their body altogether. Gaining access to that *felt-sense* can open up a whole new lived awareness for those people. This, in turn, makes expanding/dissolving out further both more appealing and more attainable I think.

Reply to: “I would like to get out of 'here'.. Any advice?”

> OP: By here, I mean my current circumstances and geographical location. I took upon some family-obligations a while back, believing that it was a temporary arrangement. But instead of a few months as speculated then, the situation has stretched a few years. I can't quit without finding an appropriate replacement. Things would have been fine if I had my friends or just anyone, really, but the situation is pretty demanding, and over the time, I have had to lose most of my relationships to it. And I don't get enough time to form or maintain new ones. I'm generally fine with being alone, but lately I have been feeling lonely, isolated, restless. And that seems to have escalated things. Sometimes to the point of desperation. I am obsessed with how bad everything has become, and how I need to get out of this situation. I can't relax. I can't seem to feel gratitude for the things I have anymore. I feel frustrated when I try to remind myself that things will change like they always do, that I just need to believe that they already have on some plane of existence. My head goes 'yea right', everytime! It's getting hard to focus on anything good, my emotions are out of whack. It is probably why I end up manifesting things that could change my situation but only in parts, which is pretty much useless for anything else but more frustration. Things get too close to working out, but they don't. I don't know how to get out of this, how to calm my mind enough. I can't even focus enough to meditate these days! I know it's a big rant, but I need some direction. I can't seem to find one on my own. I'd really like to feel like myself again, and move far, far away from here. Please help?

Some thoughts, perhaps you'll find useful.

Priority 1: Give Yourself Some Time

I'd say the first thing to do is get yourself some breathing space, using a daily exercise (see bottom of page). You'll be tempted to think you need to get a grip, to keep control of yourself, but it's actually the opposite.

The important thing is to *release a hold of your attention* to allow it to open out and relax by itself. Thing of this as letting your nervous system "cool down". You don't *do* anything to achieve this; it's like allowing a scrunched up ball to open by itself.

By analogy: The opposite of clenching a fist isn't to hold your hand open, that's the same mistake in the other direction. The opposite is to *cease clenching* and *allow opening*.

This is a small amount of time, twice a day, where you let the world just do as it pleases, flow as it likes, and you give up responsibility for that time period. You'll like it. :-)

Priority 2: Treat Things Mechanically

Okay, the second thing is to not worry about trying to understand what's going on or how it works or any of that. You're not going to bother trying to control your feelings or your thoughts; they're just passing stuff. Do the exercise, and *one other thing:*

Every night before sleeping you are going to let go in the same way as the exercise, and then you're going to do something. But you're not going to bother about what happens as a result. It's mechanical. All that's required is that you do the thing, which is like asking for a "preview":

- Ask to feel how you'll feel when things are fantastic again.

And just let happen whatever happens. It comes or it doesn't. If you feel something rising up then allow it, that's just a bit of time-out for you to enjoy the feeling of what's coming down the road. If it doesn't, then you've not had your preview that night. But it's just a preview remember, the change is already there in the future coming at you anyway. Just by you having read this and knowing it.

The point of both these suggestions is to give yourself some time out to let things settle. You don't need to *do* anything for things to turn around other than embracing any ideas and opportunities that might occur to you (and they will); it's about giving yourself a break and getting out of the way.

Priority 3: Think About Your Ideal

Okay, that's the basics taken care of. You've now given yourself some time-out, you've asked to be reminded how you'll feel when things are turned around. The last bit is, do you have an idea of what your ideal situation would be? Practicalities don't matter here, it's about knowing what it would be like. What you want to do is, maybe once a week, reserve some time to really mentally explore what you want. But explore it in terms of *how it would be when you are experiencing it*. Really immerse yourself in it and do it for the sheer enjoyment of exploring the experience and feelings of it.

It can be easy when we are in a "stuck" situation to not allow ourselves to creatively generate the ideas and directions that we'll be moving towards. Again, though, remember that this is being done just to get yourself rolling again - there's no "right" way and there's no pressure about it. This is for fun.

The actual "happening" of things will happen to and for you. Your responsibility is simply to give yourself a break, to let your mind explore attractive ideas, and to follow intuition if it arises.

Daily Releasing Exercise

• Twice a day, 10 minutes, lie down in the constructive rest position.

• Completely let go to gravity. **Give up totally, play dead.**

• If your body moves or thoughts come up, let them be. Just let them release without interference.

• If you find your attention becomes focused on something, the same: just let go of your attention. Give up, again.

• At the end of the session (don't worry about exact timing), decide to get up, but don't make any movement. Wait until your body moves by itself. This won't happen for a while, but during one session, it will.

• In general, resist the urge to interfere with your body and mind, to push it along. Settle back and let it run at its own pace.

> OP: I suppose I have been struggling to control things a little too much, lately. And frankly, I can't think about the ideal situation. I start feeling a hollow, pressure like sensation in my chest everytime. Guess I'm running on fear these days. I don't know. I will apply your advice. Thank you so, soo much for this, you're a life and sanity saver! :) x

Running on "fear fumes" is not much fun! But just giving up control a couple of times a day will work wonders (specifically: totally letting go of your attention). Once you're feeling a bit more grounded and spacious, *then* you can consider other steps.

You'll be fine! :-)

Reply to: “It just occurred to me.....if you had the thing that you were trying to manifest....”

> OP: would you be trying to manifest it?

If you think of it as intensifying a particular pattern, so that it contributes more to your ongoing experience, it makes more sense. You should think of all possible patterns as already existing, and you are just "changing the levels", so to speak. There's no trying or effort or mechanism involved - it's a "dumb" process where you are literally turning up the volume on a pre-existing "fact" so that it becomes part of your life.

You can do this in a direct way, by imaginatively summoning the experience of "I have this thing" as if it were happening now (the LOA done right). Or you can do it indirectly, by imagining some intermediate object that has the power to cause the result on your behalf (sigils and sevitors work this way). Although they are really the same process:

- Act + Intention + Detachment = **Shift / Pattern Triggering**

There's no need to do anything subsequently; the change has already been made. The desired pattern will "shine through" into your experience whenever a "plausible if very unlikely" context arises.

Reply to: “Law of Attraction: The Science of Attracting More of What You Want and Less of What You Don't”

Q: So how did you find out about the LoA?

I was interested in "the nature of reality" and all that sort of thing (science and philosophy but also imagination), then read about "chaos magick" and that stuff (things like Alan Chapman and Ramsay Dukes). So I see LOA as one version or approach from that group: reality-shifting, you might call it. Always been looking for better ways to think about the world, and to use it.

I was aware of *The Secret* but never really looked into it, because it sounded like a half-arsed version of something else, I figured. But then it seems to have got people interested in "this stuff" and that's a good thing.

Chaos magick has sigils and stuff but really *all* of this, I'd say, is about recognising that the world is "made from imagery" that has become stable, and so intention and imagery are how you redirect it from its current path (my attempt at a metaphor: *The Imagination Room*). It's about deliberately, wilfully creating synchronicity. So it doesn't really matter what tool you use, I think, so long as you *thoroughly think* that doing "this" means "that" will happen. Because if everything is imagination made solid, then everything is a sort of idea or metaphor. (Alan Chapman makes that point in the opening of that book: decide that *this* means *that*, then do *this*, and you'll experience *that*.)

I guess it means: Follow the approach that you feel you can get behind most completely. The LOA is pretty good if you just get behind it with faith, but it doesn't have much of an explanation behind it for the details.

The first things I did were things like choosing which exam questions to study (exact results), and "undoing" things that happened (never mentioned again, *Ctrl-Z* magic!). More striking is just getting *patterns* to appear deliberately in your life, because it shows you that reality is far more straightforward in some ways than we assume.

Copy-pasted related post below, in case you want to experiment.

Fun With Owls

Anyway, so the fun thing to do is simply spend a few moments imagining (say) an owl in the space in front of you, as it would be there if you were seeing it (i.e. don't think *about* it but actually put "over there"), really feel it to be there, with the *firm intention* that more owls are going to fill your life. Decide that doing this imagining *means that* you will see more owls. And then see what happens.

At first, people *see more* owl imagery in their life and they think: hey, those owls were always there, I'm just noticing them more. But then *events* start happening that bring owls too them: that night, their girlfriend, knowing nothing about this, sends them a funny youtube video about owls. Hmm! Finally, they notice owl-related items in their homes or at work, which they kinda hadn't noticed before, but do have a memory of having been there. They start to wonder: was it *always* true that I bought this stuff a while back? Or has it only *become* true now?

It starts to look like the exercise has *updated all future experiences to incorporate owls where possible* - even existing situations and their memories.

You get the idea. So the simplicity of that and getting results gives an insight into how *automatic and mechanical* reality can be. You think there's a big world "out there" where stuff happens, but really it's just lots of patterns combining on a conscious screen that has no depth to it...

So not just "wow!" results but something which really breaks your idea of reality.

Owl & Screen Metaphor

You draw a picture of an owl on your TV screen. It is always there, but its visibility depends upon the rest of the imagery onscreen. When the dark scenes of the TV show switch to a bright white scene, suddenly the owl "appears" - it is "manifested". Now imagine an owl *idea* being dissolved "holographically" in the space around you, and replace the notion of dark/white scene with appropriate contexts. Having "drawn" the owl into the space, you go about your day.

Mostly the owl isn't anywhere to be seen, but wherever an appropriate context arises then aspects of the owl idea shine through and are manifest: A man has an owl image on a t-shirt, the woman in the shop has massive eyes and eyebrows like feathers, a friend sends you an email about a lecture at the zoo highlighting the owl enclosure, a newspaper review of *Blade Runner* talks extensively about the mechanical owl in the interrogation scene, and so on.

> Q: That is so interesting. Very similar to a lot of LoA stuff really. The fact that you took out so much time to type all of that touches me deeply. I've spent some time going through your posts and seeing how beautifully deep your views are. The key comes across as one letting go of resistance to feel the full effect of these forces of the universe (don't know how else to phrase it) and I wonder if you have any opinions/advice on letting go.

Well, everything has to have the same basis, if you think about it. If there is a "how things are" then all the approaches that work must be come from the same insights, even if they have some extra layers on top which *seem* different!

Yeah, it's hard to phrase these things, isn't it? But if you keep it simple, all you ever have is an experience, and all you every desire is particular experiences. *Intending* (willing-deciding) shifts your experience, and *detachment* (letting-go-allowing) is what permits it to happen.

On "letting go", well it's not something you can actually do. It's about something you *don't* do - you don't stand in the way of your current experience shifting into your desired experience. But still, how?

Think of it a little differently. Here's a couple of suggestions:

The Background Space and Not the Things

Whatever you are identified with, that's a bit of "ground of reality" that you are "standing on" and preventing it moving. So the real trick is to identify with parts of experience that don't move, so I suggest: Identify yourself with the *background space* in which your experience arises.

Take a moment, and "feel out" into the room in all directions, and beyond. You'll find that you can actually feel out "forever". Now, imagine-decide that you *are* this background space, and all sensations, perceptions and thoughts are just bit of imagery floating in that space.

By identifying with the background space, you are implicitly allowing the content of the space to shift more easily because you aren't "standing on it" by essentially thinking in terms of it.

Out of the Way and By Itself

If you think about something, you are essentially re-triggering or re-imagining it into your experience. This includes even the most simple things, and you can experiment with this easily.

Sit down on a simple chair. Now, *decide* to get up but don't do anything about it. Wait until your body moves by itself. This may take a while...

Here's the trick: If you think of your body at all during this, you will re-assert it's current position. When people get up normally, they first think of their body sitting (re-triggering sitting) and then try to overcome sitting by "doing", to get to standing. Instead, either switch your attention to the background space (delocalisation from your body) or focus on your forehead (withdrawing from the rest of your body). Try again: "imagine-decide" that your body will stand up. And wait. Until it moves by itself. This is how it all works.

The Form of the Decision

So it's worth talking about what is meant by "deciding" in detail:

- A decision is *the summoning of a sensory image* that corresponds to the desired state. (In general this would be a 3D sensory image filling the space you are occupying, from a subjective point of view. For instance, if you want to be in the Galapagos Islands, you would temporarily "overwrite" your experience of this room with a shadow-sensory experience of that. However, as I mention in the final section, you can do this other ways too.)
- Since your experience is an "imagination space" anyway, by doing this you are basically *deforming* your space into that new shape. Provided you don't get in the way, your state will naturally shift to the new configuration.

Metaphor: It's like a sheet of material which has been pulled taut and a steel ball placed on it. The ball sinks in and the sheet takes on a shape accordingly. (The position of the ball is your holding a state; the sheet is your imagination space.) How to make a change?

Well, if you push your hand down in another location, the sheet will deform and the ball will roll towards it, settling into the new position and fixing the new state of your imagination space: the desired experience. However, if you push your hand down in the new location while also pushing down at the old one, then the ball won't transfer, you won't get a change of state, and it will merely have been a temporary fantasy...

Conclusion: Imagine & Imagine-That

Anyway, those are some ideas. As you can tell, I think one the most important things is to see everything as *imagined*. The world around you is just something that has been thought-about for so long that it's become a stable idea and your experience pop up in alignment with that.

However, you are perfectly free to imagine new things and define them just by "deciding" their properties. The two sides to this are: "imagining" (create an object) and "imagining-that" (assign properties or facts to an object).

For instance, if you were to take some time to *imagine* a glowing sphere and you *imagine-that* the sphere is a super-helpful robot who scans the city for people you'd be good friends with and then brings them into your life, then you have *literally* created such a thing and it will behave accordingly.

Where LOA maybe falls down a bit is that it's model is quite vague because it has the "imagine" aspect - with detachment/allowing - but it does have the concept of "imagine-that".

Mindfulness

> Q: ...they seem slightly similar to mindfulness in the sense that you allow the situation to simply 'be' and no clawing at what 'is'.

Yes, mindfulness is definitely related. Unfortunately, I think that "self-help" mindfulness is poorly presented sometimes as a shifting of attention onto different parts of the body and so on - implicitly viewing attention a bit like a "torch". In fact, attention is more like a "filter" and your aim should be to release it so that your "imagination space" is unconstrained. After that, attending to something would be viewed as the content itself "brightening and expanding" in the space, rather than you trying to contract your space down to it. (If that makes sense.)

I think that sort of thing is getting better presented now though.

Examples

> Q: Could you give an example on how to use this on, say, a somewhat tangible topic, such as relationships or money.

Well, now that you know you can treat your world as a big imagination space filled with imagined stuff, there are lots of ways. So for a good relationship, then.

In both cases, just relax and release control of yourself. Do not *make* the imagery come and you do not even need to imagine vividly. You stay relax and just ask and let whatever sensory stuff comes up, come up as you do this. (This means you are *accessing* the actual situation rather than *imposing* thought.)

- ***Indirect Fun:*** Like we did before, you can imagine an amazing robot that you send out to find the best partner and bring them to you.

  Or perhaps imagine that just behind the scenes of the world is an infinite grid that connects everyone, like strings, and you imagine that one of the strings lights up because on the other end is your perfect person. You tug on the string and it starts reeling towards you... you *know* that person is coming into your life.

- ***Direct Fun:*** This is more like we discussed earlier. Here, you simply imagine an immersive scene in which you are with a particular person who is fantastic, fully feeling and enjoying the situation, knowing that it means you've got what you want.

- ***Super-Simple:*** Simply issue a command, with full power and expansion felt behind it: I will meet a perfect person and have a great time.

In each case, what matters is that you *imagine-that* performing the action *means-that* your desired thing will happen. And *knowing-that* it is done, you can enjoy anticipating with confidence, or leave it be, or whatever.

The only thing to avoid is second-guessing or half-redoing, because then you are doing the same thing again, with a different intention.

> Q: Just by you saying this, it shows you're the real deal.

Why thanks! Personal experimentation is always the way, and that's how you discover what works for you. It encourages you to operate through *direct-experiencing* rather than *thinking-about*. (If someone selling something suggests otherwise, run a mile.)

> Q: I have found that my issue is very much with letting go

The whole "letting go" thing is hard to grasp conceptually, definitely; it's something you understand through direct experience. If a person can't "manifest" standing up effortlessly, then they're going to struggle to understand how other changes can happen. (And think how much better daily life can be if your body is "flowing" rather than being dragged around?)

It takes a while to learn not to "do" not doing though. We tend to assume that the opposite of a clenched fist is to hold the hand open (say), but actually that's the same error in the other direction. The answer is to *cease* clenching and *intend* being open.

> Q: Seeing how brilliant your understanding is, would I be correct in saying that you can pretty much manifest stuff consistently?

The ideas I've ended up with come from a great mix of getting what I want and also completely screwing up! :-) But I do seem to have become remarkably lucky over the years...

Actually, I was quite a tense person for a long time and didn't realise I was always getting what I wanted; I was very much about "doing" and had a habit of not noticing the opportunities. Another reason to detach: it improves awareness! :-) It can actually take courage to walk through the doors you create; having trust in yourself-as-the-world is an important development. My big lesson, certainly. What I was really always interested in was "the nature of reality", what metaphors are, and things like what the "sharing model" of the world is - kinda independent of getting results, so in a funny way this stuff was a sort of side-show. Finding fun worldviews that people can use ("active metaphors"), and researching "discontinuities", is what I'm about at the moment.

Reply to: “My Problem And Questions About LoA”

Some random passing thoughts:

Intention and Direction

You could put all the work in and never get better at golf or stand-up - if you didn't actually have the intention to get better. And that intention is basically a thought, a thought of being good at it, with that thought one day appearing as a stable experience. "Undirected" work does nothing unless it arises as part of such an intention-thought; and any work we do which doesn't arise from that, is just busy-ness.

You'd be better thinking of it as LOA (or whatever) increasing the contribution of that particular pattern into your life. It works in a "dumb" way. Your body and thoughts and the environment are all part of "the world", and movements in "the world" result from intention-thought. Whatever you imagine, the world (or rather your *experience* of the world) shifts in that direction. There's no intelligence behind it.

Arms and End-States

For example, if you pay attention to how you deliberately lift your arm, you'll find you do it by a feeling-thought. If you type a comment, you do similarly. In all cases, you intend the *end state* and allow the world to flow towards it. You don't (hopefully, although people do tend to try) control the intermediate states.

So, LOA is simply the same deal: specifying end-states (via imagination directly or indirectly) and allowing the world to shift towards them (hence detachment and letting go). The key insight is that there's no difference between the event of your arm moving and other apparently separate events. Given that you have to specify the end-state, that should give you an idea of its limits. You can't specify creative discovery in advance, for instance; that can only take place as part of the shift. So, you could specify a state where everyone congratulates you for an amazing round of gold, and then allow your play to arise spontaneously from then on, but you can't specify the actual route in advance. That's what practice becomes about: getting better at defining end-states (the hole, say) and detaching and allowing the world to shift to it by creative exploration (finding the natural path of your swing), and establishing efficient routes. The more you try to consciously control that part ("work it out"), or if you aren't focused on the end state, the harder that is.

Literal Change of State

A thought experiment: Sitting in the room you are in now, look around. Recognise this as being like a 3D-immersive multi-sensory thought which you have *taken on the shape of*. Now imagine that this room and your body fade away and are replaced by another scene, on a lovely island, and your body is feeling particularly healthy. You become that new experience instead. If there were no other patterns in your world, no structure, then that would be that: you would now literally be on that island, feeling great.

However, you *have* accumulated all sorts of structural habits, not least the belief in an external world where things "happen" before they get to you. So instead of your experience shifting directly to this island end-state, it unfolds towards it in time, which will have been your implicit intention anyway. You will have plausible-seeming intermediate experiences about how you "get there" (although some of them may still be rather miraculous).

Which leads to a problem: because there is a time gap, there's lots of time for you to imagine other things that are counter to that end-state, and derail it. We start to believe that it won't happen and believe other things that are arising in our experience, and so on. We deviate from thinking that it is a dumb, mechanical process that must be persisted in and maintained, or at least not countered.

To wrap up, we might suggest:

- **There is no difference between experiencing something in the senses and experiencing something in thought ("shadow-senses"), apart from the intensity.** They are both observations of fact as far as "the world" is concerned, and vary only in their level of contribution.

(You may or may not find the post *The Patterning of Experience* useful.)

> Q: A quick question on "the end state." I love your example of an arm, but is that translatable into other assets of life. So for example if my end state for my comedy career would be selling out a 10,000 seat arena is that what I should be thinking about as my end state?

Timeline Thinking with Movie Frames

A useful approach is to think of a "timeline" consisting of individual "movie-frames" of experience, individual moments: Imagine the timeline runs from behind you (the past) to directly in front of you (the present) and beyond (the future).

As time passes, a new "frame" becomes the present moment, it expands into a full 3D experience that surrounds you, falls behind you into the past, and then the next frame hits, and so on. The important thing is that all the future and past frames are present right now; it's just that you can't see them because they are obscured by the closeness and brightness of the current moment. Currently, the frames ahead of you are filled in according the implications of your previous experiences and thoughts.

So, how does the "end state" approach apply here? Well, there are three general ways that your intention-imagination could operate on your future frames. I'm going to stick to my favourite example of "owls". You want to see more owls, how can you go about it?

1. ***You imagine an owl as vividly as you can.*** If you do this, then the pattern "seeing an owl" is applied over all future frames, and owls will appear whenever there is an appropriate context for them. You will find yourself glancing in a direction at the very moment an owl image there, etc.
2. ***You imagine an owl in a particular situation.*** If you do this, then you will experience a more specific event, slotted into a particular moment. You will find yourself being led through circumstances which lead you to that particular situation containing an owl. (=a "fixed frame" that can appear in any moment)
3. ***You imagine an owl at a very specific time and place.*** Here, you have completely specified the frame in which the owl will appear. Again, the rest of the frames will be automatically adjusted accordingly. (=a "fixed frame" that is located at a particular moment)

In each case, doing the imaginative exercise *immediately redefines the future*. In other words, just as with your arm motion, where you insert a frame of your arm being in a new position, you assert an end-state and then surrender and have "faith" - to *let your world unfold towards it without interference*.

Applications to Comedy Gold

So, hopefully this suggests a strategy for Superior Comedy Achievement.

Obviously in stand-up we don't want to control our act, we want to to come over spontaneous and we want to adjust and react to the audience.. We *want* creative discovery to occur, so no matter what, we probably don't want to create a fixed frame in depicting the gig itself.

General Gig Improvement - We *do* want to define the overall outcome, though: a successful gig, or at least a *valuable* gig which improves our act. So you want to come up with a state which represents that - and then completely let go during the gig itself, allowing the performance to "happen" to you.

One suggestion could be just fully create a "frame" where you are at the bar afterwards, feeling great about the gig and what you've learned from it, having people come up and say "thanks man, that was great, really original", and so on. Do this enough in advance, and then in the interim period allow synchronicity to help you write the material, following whatever intuitive clues and thoughts appear, even if they seem logically unlikely. (A friend asks to you help look after his brother's owls for the weekend while he's away, man how tedious, but I feel the tug of intuition, could it be owl-based comedy FTW? I'll go! etc)

Hitting the Big Time - Any scene at the start or end of a gig, look out over a massive audience while thinking "this is it!", or perhaps seeing yourself listed in an advert for a particular venue that would mean achievement to you or - any other particular "fixed frame" of experience that would mean to you that you had *already* succeeded.

> Q: To the question: it seems a lot like LoA is focused on the future a lot. I am a firm believer, after reading The Power Of Now, in being grounded in the present moment. Can you still be grounded in the present moment but continue to create "frames" to help you manifest positive things in the future?

Yes, you can always stay grounded in the present moment. Being in the "now" isn't about only seeing what is around you in the senses (passing thoughts are just as much a part of "now" as anything else, just lower intensity) ; it's about deliberate action in the now and not being distracted. So, all your "frames" past and future are actually present *now*. It is just that the *content* of "now" shifts - i.e. which frame is "brightest" changes. Inserting or updating a frame is an action *now* on frame which exists *now* - it's just that it's current contribution to your sensory experience is relatively small. I think of it as a "world-pattern" - a static shape containing all the facts and experiences (all timeline frames) of your private copy of the world. The pattern is always here, now; one part is brighter; all of the facts and frames are available for update.

Short answer: The Power of Now is more about not drifting into unproductive thought and worry, rather than avoiding accessing past and future deliberately.

Reply to: “A counterintuitive loa strategy”

You're basically *interrogating* all the bad scenarios and exhausting them, dissipating their influence - which then let's you be okay with them (because they have no emotional hit).

You *could* just decide to be okay with everything anyway (which really means "do not react to those thoughts" and thereby *re-think* and strengthen them) and it would have the same effect.

If you think of your thoughts and imagination as a *direct* revealing of interaction with the world, then this makes sense:

- **[The World-Pattern]** There are a million different possibilities that could happen, all at different "intensities" and hence levels of contribution.
- **[LOA]** By imagining one of them and responding to that imagining, what you are doing is *strengthening* that one = increased contribution.
- **[Being Okay]** If random bad thoughts appear and you just let them pass, that's equivalent to just letting them rise and then dissolve = no contribution.
- **[Messing Up]** If random bad thoughts appear and you react to them, that's equivalent to re-thinking them and strengthening them = increased contribution.
- **[Unmessing Up]** If you actively seek out the bad thoughts and sit with them until your reaction is passive = no contribution.

So in this view: **Every experience you have** (a sensory experience or a shadow-sensory thought) **contributes to your future experience.** Passing thoughts are just fluctuations showing you the current level of a contribution. Things that have "happened" contribute most of all (since they are "bright"), then strong imagination, then reactions to thoughts.

Your new strategy:

- Strongly imagine your desired outcome, react to that imagining = increased contribution.
- See passing thoughts as just fluctuations, don't react to them = unaffected contribution.
- Persistent worries, sit with them until they become empty of emotion = nullified contribution.

Reply to: “Visualization and meditation”

My edited version:

- Meditation (really: observing) = ceasing to manipulate your current experience for a while, thereby seeing the current state of your world.
- Visualisation (really: intending) = asserting a desired state for a while, thereby making an amendment to the state of your world.

Where you want to be is, where you mostly just allow the experience of the world to arise in awareness (relaxed observation), and occasionally make course-corrections (active intention).

One issue is that we've usually acquired lots of "unfinished intentions", where we have intended things then blocked their completion. This means that:

- We tend to "hold ourselves in place" to get things done during the day. This makes us accumulate another pattern in the opposite direction. It's like compensating for a clenched fist, but holding an open fist - rather than *releasing*.
- Meditation involves experiencing all these movements "completing themselves". Sometimes as physical sensations and movements, mostly as mental movements (really the same thing: both amount to visual-auditory-textural sensations in aware space).

So a daily period of letting that unfold is a good idea I think, until your "rest state" is fully settled and needs no maintenance. Then we can approach living from occasional intention; we *Just Decide* and **allow the results to appear with relaxed confidence.**

Reply to: “How to manifest easily”

I agree **it's all about the intention**. Actually, it doesn't matter what exact act you perform except for it's ability to help specify things in more detail - e.g. shouting a command "I will win a prize", imagining holding a particular prize, or physically pouring water from a glass labeled "loser" to one labeled "winner".

What matters is:

- You make the decision that "doing *this act* means that *this fact* is true".
- You view this as a *direct interaction* with the world; you are updating the world instantly.

Re-performing the act is fine so long as we don't implicitly reset the fact when you do it. For instance, if we worded the fact as "my new car is coming" then every time we do the act, we are making the car return to the state of "being in progress". But we shouldn't use that wording anyway.

Reply to: “In what way are other people real?”

Let me have a go here. It seems that you *perhaps* are still partly identifying as a person, and implying that this person is in a "place" of some sort with other people, and you're saying things like "my awareness". This can lead to an incorrect imagining of the situation, I think. It is not *your* awareness, I'd suggest. It is just "awareness". What you are, *is* "awareness". That is, that which has as its only fundamental property the property of *being-aware*, and which "takes on the shape of" experiences - including aspects like "spatial extent" and "time passing" - playing out currently as a series of multi-sensory moments. Right now, *you-as-awareness* is "taking on the shape of" apparently *being-a-person-in-a-world*. All that is fundamentally true is *being-aware*, but *you-as-awareness* are having experiences "as if" other things are true.

Pause for a moment and check your actual experience as it is. I suggest it is something like being an "open aware space within which experiences arise" - like you are an unbounded *mind*, with a stable, bright, multi-sensory, 3-dimensional *thought of* being in a world floating within it. In what sense, then, are you a person? What does that *being-a-person* consist of? Surely, it is just sensations, perceptions and thoughts - with the *idea* of being a person occurring from time to time? You don't actually experience *being* a person at all. Other people, similarly, are made from that. Basically, visual, auditory, textural, and so on, aspects and a *felt knowing*.

All of which arises as a *1st-person* perspective. And that's important. That is, as soon as you find yourself thinking about this and imagining the situation from an imaginary 3rd-person "view from nowhere", then you are immediately "wrong". Because you are not *inside* the world; rather the world is inside you, with a particular sensory aspect of it being "unfolded" at any, or *as* any, particular moment.

You are then left with identifying the actual properties of this 1st-person mode - which is all there is. For example:

Feeling Out Exercise

... a little exercise can help give us a direct experience of what it means to be the subject to all experience, to recognise that we are not an object and that we are "unlocated". We might close our eyes and try to:

a) find the "edges" of your current experience.
b) find where "you" are in your current experience. *and:*
c) investigate what your current is experience is "made from". *finally:*
d) think about yourself, and then note the location of that thought and what it is "made from".

The conclusions of this are the *direct facts* of your experience - the only actual facts, really; everything else is transitory. Whatever you *think about* your experience is also another experience within this context. You can never get "behind" or "outside" of this, because it has not edges or boundaries; there *is* no behind or outside. (If you think otherwise, then pause and notice that your thought about this is *also* "within" and "inside".)

This final observation is important. Specifically, that "awareness" is "before" things like division and multiplicity, objects and change, and so it makes no sense to talk of "**an** awareness" or "other people's awareness" or any number regarding awareness at all. There is just "awareness"; uncountable.

You can't relate different experiences or perspectives within a framework of time and space, because time and space are themselves *aspects of an experience*. (Although obviously not accurate, the *Hall of Records* metaphor tries to offer a easy way into envisaging that.)

> Q: it literally felt like I was somewhere in my head, so I had to stop the exercise.

Sometimes it helps, here, to then notice *where, exactly, you are experiencing that location from*.

Sometimes it is discovered that you are sort of "looking at" that felt location from outside of it. Sometimes it is noted that the "feeling of being in your head" is a feeling within a larger field of "feeling-space". Both of which mean, of course, that you are actually *not* just in that location, because otherwise you couldn't be aware of the location within a larger context! You must *be* the context, in order to be aware of a location *within* a context!

As you imply, though, it can be best to just leave things be if they are a struggle, and let it percolate for a while. Occasionally, doing these exercises can feel quite claustrophobic, as you try to "capture" yourself within your attention, and discover that this isn't possible (because your attention is within you, not the other way around). The trick, overall, is to eventually cease trying to *effort* it into getting a conclusion, because efforting is itself a deformation of your "shape", like rippling the water you are trying to see a reflection in.

Anyway, it's good to return to this one now and again even after you've "got" it - it can be very pleasant and relaxing to remind oneself of it when it is noticed we've become "narrowed down".

> Q: Perhaps I should have persisted with the exercise a bit longer. I'll definitely give it another go. What would you say for the first exercise, "feeling the edges" of your experience? Do you mean in the sense, that, when you close your eyes, you try to find the "edges" of the "blackness" that you see, or the "edges" in terms of the "mental space" of the mind?

For the first - words are problematic, I suppose, but I do mean *feel* out, mentally, or with attention, to see if there is a "boundary", an end, to your moment of experience in any direction, and if there are any "edges" to it. It's not a visual thing, particularly. Perhaps *sensing* is a better term to use. "Mental space" is a good enough term, although of course that does presume a result (that there is a mental *space* in the first place).

What is concluded - you can check for yourself, definitely don't take my word for it - is that "being" has no edges or limits, but also that it's not necessarily got spatial extent either. So perhaps "openness" or "void" ends up being the way to describe it, with your current spatially-extended sensory moment floating within that.

Ultimately, we're just noting that the idea of an "inside" or "outside" to experience is meaningless because, as we've just explored with the "where am I?" thing, any discovery of an "inside" already implies that you are the context of that "inside", and so you are the "outside" too, and that is also within/as you. This then helps us note, again, that "sensory experience" and "thoughts" are of the same nature, further emphasising that thoughts *about* an outside are themselves just more experiences within/as us ("inside").

You can see, here, how lots of the usual questions we might have asked earlier become nonsensical. By the time you get to the end of it, questions about "inside" and "outside" have resulted in answers which make those two words quite problematic to use! The answers actually *destroy* the questions!

> Q: Every time I read one of your posts lately I feel like we are on two opposite sides of a coin. I read something and my immediately reaction is "That's not right at all!" then two seconds later it says "Oh

> wait, no I see what you mean, your just looking at it from the other side". There have been a few of them like this lately, that I have difficulty reading and then suddenly have a flash of intuition of "I don't know what he's saying, but I know exactly what he means". It seems like your approach "pulls out while pushing in" while mine does the opposite. Instead of pulling out to find the edges of my awareness, I envision pulling inwards to a core identity. From there I ask what is the "he/she/they" that exists before my pattern is placed on top of it to filter it. In that sense another person is a core identity that my belief puts through a filter. As I see my core identity as multifaceted and capable of anything, so must the other person be. So in that sense if I go from a reality where a person dislikes me to one where they like me, I didn't change them because between my core/higher self and that persons we've established agreements on how to express all of those energies and let out awareness choose the ones we want.

It's sort of both, simultaneously, really, the "pulls out / pushes in". It's that thing of there being "no-thing" but also "all possible patterns, pre-existing and eternal", at the same time. And you could look at people that way, too: that the "larger person" is all possible versions of that person, and you're just seeing one "aspect". To some extent, though, we're just playing with descriptions there, but I think it gives an intuitive way of thinking about the sort of experiences it is possible to have.

Reply to: “What is non-duality/headlessness?”

> Q: From what I understood, we don't experience non-duality because we see life in 1st person. If we try to imagine experiencing life in the 3rd person, we see that there is not really an observer.

No, **it's the other way around really.** Our *direct 1st person experience* is non-dual - it consists only of consciousness. That is the insight. The problems we encounter in understanding experience are precisely due to our tendency to *imagine it* in the 3rd person. Basically, we tend to *think-about* our experience rather than *directly-explore* it. You might like the Imagination Room metaphor as a way of helping you play with this.

The short version:

- Your actual experience is of being a "big open aware space" in which sensations, thoughts, and perceptions appear and disappear. When we think about our experience, we tend to *imagine* on top of this, that we are a brain and a body and a person. But actually we don't experience those things.
- You can realise this by directing your attention at "where you are looking out from". Simply point your finger at your face, and follow the direction it is pointing in. What is there? A big open space! There is no "you" there. Your body is empty! Then you notice that this "space" extends infinitely in all directions - you cannot feel a boundary in it anywhere.

TL;DR: It's all about realising that **you experience yourself as unbounded consciousness with no "outside", and all the world appears "within" that, as you.**

Reply to: “What if our reality were a computer simulation: Edeline D'Souza”

> Q: Sure the universe is mathematical, like a computer, but everything exists of the basis of mathematics

Not sure about this. Is it really? In what way? Mathematics might be a useful abstract way of representing forms and relationships, but that's different to the universe *being* mathematical.

What it really means is you've lost the ability to identify "parts" and are left only with "relationships". In fact, physics has always been about abstracting away the "parts" (see: centres of gravity, points, etc), but finally we've got to the stage where we see we never deal with "parts" anyway. It probably says more about the *approach* than the fundamental reality. Although your addition, "of which we are aware", is insightful: We are modelling what appears in our awareness, and there are no objects in awareness (if you really investigate it) but there are seeming relationships.

> Q: In her second point, she suggests that life is like a video game where objects don't exist outside of what's on a screen. But, isn't this like asking the famous question "If a tree falls in the woods and nobody hears it, did it make any noise?" Yeah, it made noise.

It didn't make "noise", though - at best it resulted in a vibration, or some other form of change in the underlying state of the world. Similarly, what occurs off-screen in a video game doesn't make a "sound" or "vision". It exists in *some* way, but not in a way that corresponds to our experience of it if it's within our sphere of attention.

> Q: And we're getting close to a Berkeley-like model of the universe where things only exist if we apprehend them.

Well, isn't it better to say that they don't exist in the same way that we *experience* them. Just like the windows-based user interface on our computer screens don't correspond to actual windows and little pictures *inside* the computer; the internal reality of the files and folders is different to how we experience them. This isn't to suggest that we're living in a simulation, so much as things "exist" or are enfolded into the world in a way that differs from our easy-to-navigate unfolded experience of them. We experience a GUI optimised for human functioning, or that corresponds to the format of our human "screens".

> Q: The levels of those properties didn't make the matter, that matter simply is and it has properties.

The "matter" - by which I mean the enfolded reality that our experience is a filtering or objectification of - has no properties. Properties are aspects we experience, a part of the "conceptual overlay" that our world "snaps to", resulting in a "mind dream of objects and narrative".

Just like the objects and narrative of life aren't made of "pixels" and "frames", however it appears to be so-constructed when depicted on a TV screen. The world isn't made of "things and stories" *out there in the raw*; those are the structures of our minds not of the underlying reality.

This solves the "matter requires an observer" problem because instead of the rest of the world being arranged spatially, "out there", it is actually present enfolded, "in here". In other words, the whole universe is enfolded into the space of the room you are (apparently) in right now. To observe any part of the universe is to observe it all.

Reply to: “Can we formulate panpsychism such that it doesn't sound completely ridiculous?”

> Q: I question whether panpsychism does any of the work we want an answer to the Hard Problem to be doing. "What is consciousness"? "Consciousness is an intrinsic property of everything". Well...ok? Isn't this just an updated version of the homonculous, one of these infinite turtle regresses?

No, it skips that - it says that **consciousness is the *material* from which everything is made.** This doesn't mean everything is *self*-conscious though. Whereas "matter" at a fundamental material has no intrinsic properties at all, "consciousness" as a fundamental material has the of "awareness".

It basically means you don't need to magic-up consciousness as mysteriously "emerging" at some stage of complexity. (What complexity allows is *self*-consciousness, of a particular structure being able to represent itself by having an "idea" inside itself. One part looking at another. This is what we casually just call "consciousness" usually, which is half the confusion.)

I'm thinking: is the basic issue not just that of mixing up *consciousness*, *conscious-of* and *self-consciousness*?

Conscousness/of/self

An electron isn't *conscious* - rather it *is consciousness*. That's what it is made from, and everything else is too. All things therefore have *being-awareness*, the experience of being itself as itself. This is not the same as reflective consciousness.

From there, we have:

- ***Conscious-of:*** If there was patterned structure within the boundary of the electron, then the electron could be said to "experience" or be conscious *of* that structure. For a human, this means the sensations, perceptions, and thoughts which arise within themselves.
- ***Self-consciousness:*** This would be the ability for something to (incorrectly) identify with one part of the structure within its boundary and not another. This is what humans do: They identify with certain sensations, perceptions, thoughts (within themselves) and not others.

Within this, we would then go to more subtle structures, such as directed attention (often described as a "torch" but really better referred to as a "filter" perhaps).

The Blanket Metaphor

For this overall picture, I quite like the metaphor of a blanket of material whose only property is *awareness*. Laid out flat, the blanket would only experience *being-aware*. It wouldn't experience being aware *of* anything; it would just be "consciousness". It would have no perceivable boundary; it would have no characteristics at all. Until, that is, folds or ripples were made in the blanket. At this point, the blanket would be "conscious of" those patterns. Those folds and ripples would be its "world", as far as it was concerned. Patterns would change and shift and over "time" (measured as one shift relative to another) the world would become different. However, perhaps one part of the pattern would remain reasonably consistent or change very slowly. As the only consistent thing in its world, the blanket might incorrectly identify that part of the pattern as "itself" -

confusing its knowing of being unchangingly simply *being-aware* with the persistence of one of the experiences, the content of its *awareness*. This would be "self-consciousness".

Worlds, Ripples and Nonlocality

I'd say the bit that comes after this, though, is the *form* in which facts-of-the-world are then present. The notion of a literal extended-in-space world that is "external" to localised peaks of consciousness starts to seem dubious. The world as experienced may be better described as a *shaping* or *enfolded patterning* of consciousness within that area.

This would mean that the enfolded topology of a region of consciousness would be identical with its experience of the world (and basically would be the world, for that region). Furthermore, one's mode of thinking would deform the topology as much as sensory experiences would - one would to an extent literally experience one's beliefs.

Referring to the blanket metaphor: In a sense, the "blanket" is simultaneously everywhere, only the "patterns" are located. The "blanket" is non-spatial and non-temporal; the whole world is therefore within it at every point. (Obviously this is trickier to imagine, because the picture we have of a blanket *is* spatially extended - however, we can see that it is all "blanket" and that "blanket" is everywhere and nowhere.)

> Q: Wow thank you for this. I have argued for exactly this for a while (and below) without realizing that the terms I use interchangeably and make sense in my mind because I understand it conceptually might be very confusing for people who think of consciousness in other terms.

I completely empathise - I've been wrestling with ages to get terms that make sense to more than just myself (consciousness, awareness, everything means different things to everyone). It's a painful process!

[...]

Working from direct experience onwards is definitely a key approach. Everything you experience *exists as experience*, and if you imagine turning off your senses, you find there is an open unstructured background to it. If you shift your perspective to this background (and it can be done, simply by deciding) then that sense of the world passing through you becomes prominent, and the nature of objects becomes clearer. You have to be careful when pondering this to *stay 1st-person* and not drift into 3rd-person *thinking-about* mode. That way you realise when you are supposing "external things as the source of experience" and so on. It's important to realise that we never have an experience outside this perspective, no matter what clever conceptual frameworks we come up with.

> Q: Is it not reasonable to assume that a "mind" is simply what a brain "looks like" when its existence is not seen as a reflection caused by sensory input into some other mind?

Or rather, that a "brain" is what a mind looks like, as an image?

If "awareness" is the fundamental property, and everything is patterns of that, then all reality has an experience of *being-aware*, of being itself. Sufficient complexity is what allows one part of a pattern to reflect upon itself, using patterns within itself.

Meaning chairs and brains are indeed the same, fundamentally. Complexity doesn't change the nature of things, but it does allow more degrees of freedom.

Steps Along the Way

> Q: It might be confusing if you're using it to explain to someone who doesn't quite get the idea of panpsychism yet.

It's so often the case that we have to describe things "incorrectly" for a while until we're along the path a bit, at which point the context has shifted and we can reformulate that description. The "brains and images" concepts definitely fall into that category. And "standard panpsychism" itself is really a step along the way. It still assumes a fundamentally n-dimensional spatial-temporal world. But we leave that once we've established the "matter" of the matter, when we start to see the implications of a "single nonmaterial material".

> Q: this open field in which experiences unfold themselves, if I understand you correctly, would in the context of panpsychism represent the entire universe?

Right. Although to say "universe" is even too much, because "universe" would be patterned content. This is before that. But that' just a language thing - if we say that the term "universe" means "all patterned content" then the universe is entirely within and made of that open field, then we can put that aside.

Whirlpools Reviewed

> Q: I believe this is the separation between those who believe we all are fundamentally the same "I", or "God" if you will, and those who believe we are fundamentally separate "souls" (one blanket per person). . . I tend to be in the former camp

I believe we can join the two together, and solve most of the problems you pose. We've already done it, in fact, we just haven't realised it. The whirlpools metaphor is great, but it has the difficulty of being "spatial" so it only goes halfway. (The blanket metaphor is identical in this respect. The whirlpools really correspond to localised little circular folds within the blanket metaphor.)

It leaves us with our the experience of the body, mind and world (specifically: sensations, thoughts and perceptions) appearing within the perimeter of the whirlpool. But... where do they come from?

If every person were to be an individual whirlpool, how do we perceive one another at all? How does that information "cross the space" between whirlpools? What are the boundaries of the whirlpool?

The answer is to reconfigure the metaphor a little.

Perspectives and the Enfolded

To say the "world is within you" doesn't just mean that the present moment sensory experience is within you. It really does mean *the whole world - all patterns everywhere - are within you right now* and you are actually experiencing it at this moment. However, only one aspect of it is "unfolded" as senses; the rest is "enfolded" into the background, simultaneously everywhere.

Metaphors:

- During day time we see the sun shining in the sky, we do not see the stars. But the stars are still there, it is the brightness of the sun that conceals them. Just so, visuals and sounds and textures conceal the subtle *global felt-sense* in the background of experience. This *global felt-sense* is the entire universe, summarised.

- Imagine a stretch of unbounded water. Waves and patterns within it, your gross experience. Now, take some coloured dye and place a drop into the water. From the perspective of the water:
    - *Spatially:* The colour is simultaneously everywhere, while being nowhere.
    - *Temporally:* There is no record of a time when the colour was not there.

  To take on the ultimate perspective of *awareness* is to take on the perspective of the *the colour* rather than the patterns within or structure of the water.

So let's return to being-a-person. Language will cause us problems here, but we can get halfway.

You are not a person, you are a *perspective*. An area of awareness, made of awareness, but unbounded (because it is non-spatial and non-temporal). Within every perspective is *everything*, enfolded. Because everything is enfolded everywhere.

Your present moment sensory experience is an *unfolded aspect or pattern* of the complete enfolded universe. Your *felt-sense* is your experience of that everywhere. If you think of yourself like this, as a "perspective" that is *tuned-into" a particular part of the overall pattern, then you can solve the other problems. If you release a hold on your present attention, you will find you relax and deepen as the unfolded aspect dissolves into the background of experience. The waves settle and you identify as the colour-that-is-everywhere, or the entire-sky (with both its stars = universe of all patterns, and its sun = present moment experience). Your present moment becomes unformatted, dimensionless, timeless.

The Overall Picture

The implications of this could be summarised thus:

- The only fundamental property is *awareness* or *being-aware*.
- The "universe" is all patterns in currently formed in *awareness*.
- A "person" is a "perspective" which has experience in the form of "unfolded" sensory experience and "enfolded" background experience.
- The "enfolded" background experience is actually the entirety of patterning everywhere. By which we mean "all existence" not just the post-big-bang universe we theorise in physics.
- All information is accessible to you, to be unfolded, because all information is everywhere, enfolded.
- Deep sleep or meditation corresponds to there being no unfolded content in your perspective.
- Death of the body just means those particular bodily sensations no longer appearing.
- True dissolving would mean the ending of the "perspective". But this cannot be comprehended, because the "perspective" is not spatially or temporally defined.
- Your absolute true nature is the true nature of everything: simply unpatterned *being-aware*.

So, if we talk about selves and so on we are still talking about partitioning the content of experience in some way. I basically say "this part of experience is *me*, the rest is not". The "ego" is our identification with one part of experience and not another part of experience. Why is your arm part of you, when the cup is not, for instance?

The distinction is surely *arbitrary* and is simply convention:

- We make the distinction based on spatial proximity. Perceptions that are near the point-of-view are assumed to be "me". In particular, bodily sensations are assumed to be "me" whereas visual perceptions not near the body sensation are assumed to be "not me".
- We make the dissociation based on temporal proximity. I intend my arm to move, it moves shortly afterwards. However, I might intend all sorts of things - passing thoughts - all the time that arise as experiences later. I don't say I caused them and they are part of me, though.
- Things that seems to persist we identify as "me", things that are fast changing we see as "not me". For instance, body sensations and thought locations persist and recur; the scene around us changes dramatically all the time as we "move about".

All of this, though, occurs in the same "open space". (Yes, "perspective" is an awkward word and I'm not all that keen on it. I mean it more in terms of "assuming a perspective" or "taking a point of view" in experience. Unfolding *this* rather than *that*.)

Obviously, when you let go of all content then you are not really a perspective anymore. A perspective is something you temporarily become.

> Q: So if you clear your mind completely, you'll see that this ego was just another one of the experiences in this field of consciousness. Nothing fundamental. Just like what the ego thought was experiences happening to it.

Right. All that is fundamental is the *being-aware*. None of the *content* is fundamental, whether it is being experienced unfolded or not. And by content we mean both the current experience, the background facts of "this world", the broader patterns of "all worlds in existence". If you let go too far, you stop being/having an experience completely and totally dissolve as an apparent separation in *Awareness*.

> Q: The point is that the source of the feeling of "me" as an individual, is the same as the source of the feelings that make up "my mind", meaning no one but "me" can experience "my mind".

Different "spaces' could have the identical experience, maybe? Not sure on this. You could "take on the perspective" of my position right now. But this would mean you'd also be taking on the present moment in its entirety, including memories. So you'd actually just *become TriumphantGeorge*.

> Q: It's curious though, how it's always the same set of experiences that are unfolded. You don't go into deep sleep and wake up in a different room as a different person. And there's lots of different instances of such unfolding, each separate.

Well, you don't know this, perhaps. There could be a complete discontinuity in the arising experience and you (as an open space) might be unaware of this.

e.g. The experience of being a Japanese Professor could be arising - *experiencing from the perspective* of a Japanese Professor - and the next step you are *experiencing from the perspective* of Jonluw typing at the computer. Unless a memory was available of the previous experience (i.e. there were traces of the Japanese Professor Walking experience in the Jonluw Typing experience), you would not know.

> Q: I guess the point is when you experience the whole of it, you don't experience the individual perspectives that occur in it. What's difficult is for me to reconcile is that in some sense when I enfold my spotlight self and try to experience the whole, in some sense it's still jonluw trying to experience the whole, nlt the whole itself, since jonluw can recall the experience.

Right! For as long as you try to do this *while holding onto a point of view* you won't be able to. If you *do* release your hold on that point of view, however, this means when you re-adopt the perspective of Jonluw, you perhaps won't have the memory. If you let go of the Jonluw experience absolutely completely then you *may* reattach to another perspective. If you release too far, you may cease to be a partition at all?

The phrase "pure perceiver" might be a nice one to adopt for this discussion; it's the "most subtle perimeter". The three-dimensional camera, as it were.

> Q: See, I believe what we see as objects within each spotlight self experience, reflect some nature or behaviour of the field of consciousness.

Right. That we see consistencies simply means there are persistent generalised patterns, though. This is not to be dismissed; they are the channels along which the experience of "this world" forms, and while we are in that *context* then this is quite important!

It means the world isn't subject to eternal, *independent* laws; it *does* mean that generalised regularities can be seen as incorporated within consciousness in the same way as the actual experiences.

> Q: Basically, I think the entire physical sciences are a very advanced form of the blanket metaphor.

Yes, the blanket metaphor says "there's the fundamental" and then "everything else is folds". Anything we observe or become corresponds to such pattern. The generalised regularities of science (as noted above) are such patterns.

> Q: So even though it's one continuous blanket, I can still identify and describe with physics, one relatively simple fold and one ludicrously complex fold.

Right. Physics, say, is an accounting of a particular subset of folds. (And also, as a subject and mode of thinking, takes the *form* of a subset of folds.)

> Q: Scramble these nerves, and there would be no jonluw. There'd still be a transcendental I, but the experience of jonluw would not be manifested in it.

Transcendental I (the blanket/property), pure perciever, perspective-of-jonluw, ego of jonlaw.

> Q: This is important because what we can see in our physical model reflects what is going on in the world of actual existence, consciousness.

Only a particular, greatly-reduced subset. And we have to be careful and not assign the human experience to other aspects. For instance, cups experience being cups, they don't experience "sadness". "Sadness" is a sensation in the body linked to various other perceptions and thoughts. Cups don't have thoughts and feelings. They have... ceramic. Cups aren't even "cups" as we conceptualise-experience them.

> Q: It is, however, easy to say something is spatially separated in the physical model. Not so much in the field of consciousness.

Right, although things are separated out in the *physical model*, they are not separated out even in experience or apparent reality, if you truly investigate it. Nothing is spatially separated, fundamentally. But when we think of things, we are forced to imagine them in some sort of extended space, in metaphor and in daily life.

> Q: For jonluw to experience what "you" are seeing as well as what "he" is seeing, the two sets of experiences would have to be arranged into one set. In the physical model, the brains would need to be connected with some seamless form of communication.

However, this is possible I think - having simultaneous experiences. And I don't think it requires literal brain connection. Remember, our "pure perceiving" isn't actually bound to brains or any particular structure.

> Q: However, with the help of the physical model we can see that consciousness arranges itself into complex structures, where "sound" only exists as a structure within that structure.

In fact, by *adopting* the physical model as the structure of you perception/mind, you directly experience this physical model as if stable and underlying. If you let go of that, it stops being unfolded in that manner and you have the raw *being* experience. Or, it has you...

A problem arises: You can't separate out the "physical model" from your patterned perception of "the world". And changing your physical model changes what you perceive. Effectively, your world *is* the structure of your mind. This is *before* brains.

There's something else to cover here: Fundamentally, there is only the property of *being-aware*. Within that, patterns appear.

Immediately when we imagine this we are incorrect: we will tend to think of the patterns as spatially extended or interrelated, but this not the case. (*Space* in fact would be one such pattern, which might from the structure from which other patterns borrow.)

There are no limits on the form those patterns, although we cannot think of this. And there are no rules, inherently. Only temporary regularities. To describe a particular arrangement requires a language that corresponds to it for the duration that it persists. Our physics codifies a certain subset of patterns (patterns of perception which exist as regularities in mind, persisting in memory, tied together within conceptual framework which also exists as regularities mind, persisting in memory, in a mutually-reinforcing relationship). Because it involves a shaping of mind and perception, it seems *obviously true* that we are describing an external, dependable world.

But we are not. **The world is not external, it is internal.**

However, the shifts in language required to describe one aspect of experience deny us the ability to describe - and even have - alternative experiences. We need to kill one point of view to shift to another.

Some of the disconnect here might be that it is reaching for terminology to describe a foundation that is not itself an object - it is simply a *property*, something we'd come to - but can "entertain" objects.

> Q: You can build any number of complex, internally consistent, frameworks to defend any number of views, but there must be some basis for believing one over another, correct?

Yes, and this is exactly about anchoring a framework in that way.

> Q: So, why is the idea of a pure-perceiver relevant?

The source of this is an effort to connect the description of consciousness with the facts of direct experience. Rather than, say, just connecting it to another accepted framework, as is more common in this area. Hence the earlier hyphenations of *conscious-of* and so on. After exploring this (our direct experience), we end up identifying a basic experience which does not have a boundary, but has content appearing *within* it, with no discernible "outside" form which it comes. Further investigation reveals a non-gross background *felt-sense* which encapsulates the whole experience and can be to some extent "unfolded".

There is no sense in which there is a "thing" experiencing the content of experience.

The *felt-sense* and *next-step* corresponds to a variation on Eugene Gendlin's philosophy and psychology efforts; the *enfolded-unfolded* to David Bohm's implicate-explicate order model as described in *Wholeness and the Implicate Order*.

i.e. The concept of the "pure-perceiver" arises from the need to have a borderless context for subjective experience. The notion of enfolded meaning/facts is to provide a link between the structure of subjective experience (the behaviour of the context, the current moment, and the *felt-sense*) and an objective or 3rd-person description of the world (time, space, objects, etc).

> Q: I guess this comes back to my previous response to you, why is it that "Within every perspective is everything, enfolded"?

The short answer would be, there is nowhere else for it (the content of the world) to be. On the enfolded thing, it's in the following sense that the world is dissolved within the pure-perceiver:

> [Imagine a device that] consists of two concentric glass cylinders. Between them is a viscous fluid, such as glycerin. If a drop of insoluble ink is placed in the glycerin and the outer cylinder is turned slowly, the drop of dye will be drawn out into a thread. Eventually the thread gets so diffused it cannot be seen. At that moment there seems to be no order present at all. Yet if you slowly turn the cylinder backward, the glycerin draws back into its original form, and suddenly the ink drop is visible again. The ink had been enfolded into the glycerin, and it was unfolded again by the reverse turning.
>
> -- *Wholeness and the Implicate Order*, David Bohm

The "pure-perceiver" is fundamental and is the non-thing whose only property is *awareness* or *being-aware*, which means that it "is" awareness.

> Q: what do you think of the idea that there is one experiencing subject, entertaining multiple, simultaneous self-contained experiences? This idea is in a way the opposite of Parfit's resolution to paradoxes of personal identity. Instead of there being no enduring persons, there is one subject, this "blanket". Instead of never stepping in the same river twice, persons endure simply because the conscious property of the universe endures.

That's pretty much where I'm going with that. There is only the blanket - the infinite nonmaterial material whose only property is *being-aware* - and transient patterns forming with it. There can be multiple, apparently self-contained experiences - shallower patterns within the perimeter of deeper patterns - and any number of them.

Remember, though, that nothing is really separate. Any pattern can be said not just to be *made of* blanket, but to *be* "blanket". This is simultaneously everywhere, all-at-once. So in that sense, all patterns are available from within all other patterns if you drop down and quieten yourself to "blanket" level. Being a "person" could be to *be* your own localised experiential world. However, you would also *be* all other localised worlds *and* the non-spatial, non-temporal background. However, given the subtle structure we might call "perspective", we tend to focus on the immediate large clumpy sub-.patterns. If we completely let go of that though, "our" experience could expand to encompass it all.

Our present moment is experience is just what we have *unfolded* right now.

One enduring *property* is all there is?

> Q: So it's more like the one property that's guaranteed to endure during survival.

Of course. I don't mean it's all there is right now - but it's the "basic thing that never goes way" so it's all there *truly is*. Which is reassuring because it changes our relationship to "stuff". If what we truly are a subtle "perspective" - needn't be annihilated if all the patterns of this world dissolve. Although we would cease to be this "person" perhaps. I'm not sure what "transhuman technology" would mean given that context though.

> Q: *"An electron isn't conscious - rather it is consciousness. That's what it is made from, and everything else is too. All things therefore have being-awareness, the experience of being itself as itself."*; This leaves us with the question: *what the fuck* is it like to be an electron?

What is it like to be a human arm?

On the electron: If you could transfer and localise your attention and somehow *become just the electron* for a while then return, you would never be able to describe it. All your concepts are human-experience-based. What is it like to be a human in deep sleep? You do that every night. Try to describe the experience.

Fucking electrons.

> Q*: "What is it like to be a human arm?";* Absolutely nothing: minds are conscious, and the human mind is the human *brain*. What is it like to be a human brain? Well, it's what I'm doing right now! So the answer is: quite complicated, actually... *"What is it like to be a human in deep sleep? You do that every night. Try to describe the experience."*; Fuzzy, still, fluid, lukewarm (Also, sleep is *unconscious*. You're not *supposed* to be conscious when you're asleep.)

Why are brains conscious and not arms? Is your arm inside your brain? When you are asleep, do you stop being a "mind"? If sleep is supposed to be unconscious, what about dreams and lucid dreams?

Is it more accurate to say that deep sleep involves a ceasing of there being something to be *conscious-of* rather than a ceasing of *consciousness*.

> Q: Now you're just shifting the definition of "consciousness" so that you keep panpsychism while leaving behind the original evidence and intuitions that helped you get to panpsychism in the first place.

Actually, you are right to some extent. But the wrong way around. Everyday panpsychism leads you to a perspective which forces you to kick away the basis of the original view, it having done its job. This is because you end up recognising that panpsychism's flaw is the assumption of a spatially-extended world. But you can't do this from the beginning. However, I am careful in my definitions. That's where the whole *consciousness* vs *conscious-of* vs *self-consciousness* thing comes from. Remember, I am not OP.

> A: Ladies and Gentleman, **the Chess Metaphor** (not invented by me): A very experienced chess player, is playing a game of chess with himself. No chess set is at hand, so he plays the game "in his head". This mental chess game can serve as a model of a (very tiny) panpsychic universe. It's panpsychic, because its ultimate foundation is the player's consciousness. It's also a model of a universe, with space (chessboard), matter (pieces), time (moves), and physical laws (rules of the game). In this model, there's just one *fundamental* consciousness, but we could imagine that being divided among non-fundamental consciousnesses: the roles of white player and black player; a pawn "trying" to get promoted; any "theme" in the game which is engaging the attention of the player. We *don't* need to insist, that every object we can name is conscious.

Right, nice metaphor - differentiate between *made of consciousness* vs one part being *conscious-of* another part. Every object has *being-aware* - it is what it is as it is - but that is not the same as self-consciousness and being able to take a stand as one part (chess piece) in order to manipulate another part. The human player has the whole chess board within him. An individual chess piece just has wood grain within him.

Reply to: “David Chalmers' TED talk on "How do you explain consciousness?"”

I think the "inner movie" idea is a poor metaphor, even for a general audience like this, since it inevitably implies "content" and a "viewer of content". The subjective experience is more like *being an aware material* which "takes on the shape" of experience, and therefore all experiences are you experiencing yourself. It is in this way that "consciousness" is fundamental.

Self-consciousness is something else: It is the identification with one part of experience as "you" and the rest as "other", from an expanded perspective containing both. In moments of no content (perhaps in deep meditation and the like), there is simply the experience of *being-aware* without objects or a "you".

> Q: I think the inner movie idea is a good conversation starters for people who haven't really considered the idea of consciousness and that this bad explanation actually opens the door to your better explanation.

There's something in this - stages of explanation, where each new layer begins with revealing the previous one as false - actually. Start with the movie explanation, then say you *are* the movie screen *and* the image, and then that they are one and the same. Depends what concepts and culture the person is familiar with. Problem is, though, that these halfway islands of explanation become the habitual way of describing something, with the next more-fiddly stage neglected.

> Q: It sounds like a solipsistic notion to me. If I had to guess I would say that his/her position is that only one's own consciousness can be sure to exist. Scientific and philosophical theories as well as everything else cannot be objectively proved to even exist let alone trusted. The problem with this argument is that it is unfalsifiable. That is supposed to be the mark of a weak argument as Christopher Hitchens would say.

Problem is, perhaps, that s**omething that is completely true might be unfalsifiablem** - e.g. Everything is consciousness / everything is my consciousness. "Everything is made from matter" would be vulnerable to the same thing surely?

> Q: Saying "everything is made of matter" can be verified through experiment

I'm not sure it can, though? It's equivalent to saying "everything is made of stuff, the stuff that all experiments detect"?

I follow the argument. What I was getting at is that the statement "everything is [made of] consciousness" basically predicts everything exactly as it is observed, including subjective experience. So - Perhaps a better judge of it isn't whether it is falsifiable, because "correctness" is built in in a sense, but whether it leads to a more coherent or intuitive framework than the alternative. (e.g. Not needing to fall back on the hope for "emergence", etc.)

> Q: Well the claim "everything is made of matter" is not perfect, but you could see if you were say something a little more specific...

It could only be made more specific by assuming a certain subset of matter, I think. Which means you'd be testing the properties of a *particular instance* of matter, rather than matter itself. The same I think applies to "consciousness", except "consciousness" has the property of *being-aware*.

> Q: How does that statement predict everything as it is observed? what exactly does "everything is made of consciousness" mean?

The quick way to suggest this would be:

- Consciousness is a "material" whose only property is awareness or *being-aware*.
- All things are patterns in and of this "material".
- Therefore all things are have *being*.
- This does not mean they are *self*-aware, in the sense of being able to reflect upon themselves or think or whatever.

In truth, it's basically materialism but with the property of fundamental *being-aware* inserted into the lowest level. If that makes sense. You get all the same "objective" observations, but you also get subjective "being", the ability to be *conscious-of, built-in with no need for emergence.

> Q: Experiments also detect space, time, energy, and information.

They don't detect those things in depend of matter. But you get my point, don't you? That the "unfalsifiable" has limit potentially when it comes to discerning the truth.

> Q: I can clearly feel myself existing within my body, it feels like my skull is a house and my eyes are windows and there is an entity (me) that is in the house.

Which is interesting, because it *can't* be true. In what sense are "you" housed inside the skull?

> Q: In the sense that "I" am not outside of my skull ??? :/

Surely that's not your actual experience though?

So, light may go in your eyes and then travel along your visual cortex where the signals are interpreted and contribute to a "3d world" that you then perceive yourself to be in - but that whole representation is inside your skull. As in, the room around you is all inside your perceptual space - it's all "you". If you try and find the boundary between 'inside' and 'outside' right now, you'll find there's no barrier in perception - you don't feel a wall between the room and you, do you? You *imagine* being inside a skull, but that's not your actual experience I'd suggest. (Hopefully that made some sort of sense.)

Top tip: Point to your "real" hand. If you are pointing to one of your hands that you can see, remember that that's inside your skull; it can't be your real hand. If you are pointing to your head, then the same applies: where is your *real* head? (Answer: If it exists at all, then it is completely outside this perceptual space.)

This is definitely an informative area to explore I reckon...

> Q: Ok in that sense, yes my mind is everywhere. but finally I have to logically say...

Thing is, it is a jump, because you never experience that outer world. Indeed, you never really experience a "self" other than a thought of one. You *suppose* your brain is making all of the external observations (and 3rd-person experiment suggest there is a correlation between brain areas and subjective content) but the fundamental background perceptual space itself cannot easily be accounted for in this way. It is not clear in what way that 3d experience is inside your skull; when we look inside we do not see a room, for instance.

> Q: it's the difference between a movie and the watcher.

What is the "movie" and what is the "watcher" in that metaphor? I suggest that upon examining your subjective experience, you will not be able to find a "watcher". If you think you do, then examine it further and you will discover you are perceiving it from outside of it - meaning it can't actually be the watcher of course.

> Q: ... the only thing left will be "you".
> I like to call this observing entity the soul, at the moment most people are calling it the consciousness.

Right, **the unbounded aware openness.** I'd say most people are using "consciousness" to mean something a bit different, like the content or a notion of self, rather than this fundamental background. Which is why things get confused I reckon.

> Q: I cannot isolate the location of the soul...

Because it *is* what the experience is made from. Investigate any sensation or thought and you discover it is that too. Hear a sound in the distance, you discover you are both "over here" listening to the sound *and* you are "over there" beside the sound. It has no location, because it *is* the unbounded aware space in which experience arises, which *is* you.

> Q: But yes this is an informative area to explore, although I understand that my metaphysical ideas are way out there,

Not at all - they follow naturally from a *direct, experiential* exploration of this stuff, rather than just *thinking-about*. If you conceptualise it as a space which *takes on the shape* of experience, including sensations, perceptions and thoughts, then you don't need to deal with the duality of experience and experiencer.

> Q: ... my body would be doing all of the typing all by itself without any sort of conscious awareness like a robot.

Well, your body and thoughts and the world around you *all* seem to arise as spontaneous experiences, "by themselves". If you examine closely the way in which you "direct" these things, you will find you cannot locate the "doing" of them - only the experiencing of them. After all, when your attention becomes absorbed in the words onscreen, your heart doesn't stop beating. Hopefully.

> Q: conscious awareness

Perhaps better to say *conscious-of* or *attention-on* for this usage, since it is a particular shape of experience adopted by the background awareness.

Right now, isn't seeing just happening all by itself? And when you type, isn't most of that happening by itself? Only if you have over-focused your attention or if you have tensed up do you feel "effortful doing", I'd suggest.

> Q: But that's the thing, there cannot be an experience without an experiencer.

Ah, we're only slightly disagreeing. I'm saying that there is only "the experience", by which I mean that you experience something by *being* it. Your awareness "takes on the shape of" an experience you are having. The apparent separation is a language thing. This actually plays to your "trees in the wood" thing.

I'd suggest something extra, which gets around Berkeley's "God is experiencing everything and so keeps it existent" thing. That is, that you *are* experiencing the whole world right now, it's just that you are only experiencing part of it as a *sensory* experience. There rest of it is dissolved into the background, as it were. The *facts-of-the-world* are here right now. When you walk into those woods are see the fallen tree, you are "unpacking" the tree from the background and into perception.

> Q: through meditation I control my emotions and eventually my heart rate.

Right, it is all *potentially* accessible; you can unpack any part of the background (that which is not within current attention) and make it so, with a bit of practice and (importantly, of otherwise you block the route) belief.

> Q: the truth is whenever I think a lot I can feel my brain getting denser like as though I'm flexing a muscle so yes I do feel a little effortful when thinking.

Is this not different? There is a difference between *making thoughts* and *thoughts arising*, in response to an intention. Effortful thinking brings tension, because it involves a suppression and redirection, due to misunderstanding. You feel a pain because you are implicitly tensing up muscles in an attempt to control what arises. Although also, I think you can experience pain wherever there is "stuff that shouldn't be happening".

> Q: I then realized that I do in fact "exist" as an entity that was experiencing this depression and that I was running the boat that is my body. Through constant pessimism I had corrupted my boat to the point that it negatively affected the conscious observer (me).

You do exists as an "awareness in which experience arises". And if you screw up the spontaneous flow, block up those patterns, I think you can get into deep depression mode. Basically, you end up creating persistent structures that prevent movement. An approach to thinking of this:

- Experiences leave traces which "in-form" subsequent experiences.
- Thoughts are also experiences, and effortfully generating or allowing thoughts is equivalent to experiences them as events.
- Hence both bad situation and bad thinking will funnel your future experiences in that direction.
- It is possible to almost completely halt the natural flow of experience by doing this.

- The natural state is one of open allowing, with no trace accumulation. This implies that one should let thinking and action arise spontaneously, and direct your experience only *indirectly* - through intention.

Pessimism is (accidental) active programming of experience. Unfortunately, this means that to improve you have to choose to think and act in a positive manner - completely ignoring the evidence of the moment!

> Q: I do agree that there is a difference in our language, of course the experience and the "experiencer" are one and the same, I just meant that there is an entity within which all of these experiences are experienced. It's more of a ying yang, inner-outer world idea based on compatibilism, the soul does not have any solid boundary, the experience can go as far as the thought wants to go (this is where we might talk of auras). But finally all of this is experienced by a single central awareness which you can call as a soul.

Right. Unbounded. It's all 'within the aware perspective' I'd say. If you try to find where "you" are, you'll discover you seem to be everywhere, and that the world experiences arises within you. I think this *flipping around* or inverting of our usual way of approaching the world is quite key to having a direct understanding of consciousness.

> Q: do you perhaps believe in the immaterial soul ?

Not that's how I would describe it, but the broader idea, yes. We are "whatever is aware" and, not inside a skull, but rather "tuned into" an experience. It also not at all how clear how much of that experience is external to us. Now, there may well be philosophical zombies - not all "people" have consciousnesses looking through them, perhaps - but I certainly am not. :-)

I *am* consciousness, and the experiences I have appear within me. I am not "inside a body". **I am having the experience of being a body.**

A philosophical zombie could potentially behave exactly as a human, without a consciousness being aware of it, if that makes sense. It's not about programming. To cut to it: Do you believe that the "soul is in control" at all times? Do we finely manipulate our behaviour? Or are we mostly *aware* of it, with certain adjustments now and again?

> Q: The word here my friend is compatibilism, The unified soul can be divided into the conscious awareness and the emotional subconsious (ying,yang), the conscious awareness is completely free to do whatever it may but the subconscious is extremely deterministic. The subconscious consists of these instincts that are in tune with the best approach in the chaotic world, this can be described as the brain activity that occurs before the person becomes consciously aware of it. It would really benefit the free will listen to this subconscious but free will is also the source of critical thinking and reasoning, the free will can freely choose to listen to the subconscious and access the different possibilities the subconscious has to offer or it can ignore it completely. But because it would benefit to listen to the subconscious we can track the subconscious on monitors and predict the outcome of the persons choice before he becomes aware of it. The choices that the free will makes also affect the subconscious which could later determine how future decisions are made. The subconscious can be described as all of the experiences inside and outside of your mind, it is everywhere and limitless,

> however the conscious free will being the source of this consciousness should technically exist inside of your brain.

Yep, good summary! We can go into further details about the nature of the encompassing awareness, etc, but overall there, is after all, you-and-your-preferences + the world experience. There is no "free-beyond-this" will.

> Q: I have created this really crazy theory that shows that there is a subtle conscious force that permeates through the universe and this force is responsible for the creation and sustenance of life. Literally everything is consciousness ! The whole universe is an ocean of this energy and our awareness is like a whirlpool in this ocean.

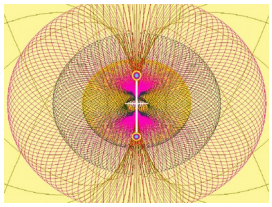
There is a nonmaterial material whose only property is *being-aware*. Everything is patterns within this "awareness"; individuals are semi-localised areas in which their world appears. However, at a fundamental level, everything is everywhere and always, like the colour "blue" is the whole ocean, because at root there is no time or space division.

> Q: **I feel like as though my mind is pouring out of my eyes and is enveloping everything around me, but at the same time the world is entering inside me.** I believe that the soul also has the complete freedom to create whatever it wants and is not just limited to observing. The inner creativity is also a faculty that is available to the soul, but this creativity is finely in tuned with the reality of the universe (a little deterministic) which means that you can only create things with cohesion with the rest of the universe, you can't randomly create things out of nothing for the moment. I say this because you can't really explain pure creativity with hard determinism, there is absolutely no reason to create music and art, but we make them anyway, the expansive knowledge of the cosmos isn't going to directly benefit us is any way, but we learn about them anyway. Our curiosity and imagination is not at all limited to any deterministic factors.

Right, well I'd phrase this as that *you are* the background, so therefore awareness is everywhere (and all experience is made from awareness), and the apparent world arises within it.

> Q: The conscious awareness and the subconscious creativity together form the soul, If you don't mind I would like to go into chakras, because I find explaining this subject a lot more easier with reference to **chakras.** The lower ones are emotional and creative awhile the upper ones are observant and knowledgeable.

Although I'm familiar with chakras generally, I'm not really up on them being applied specifically. I guess I find it difficult to link their "physical" side with the less structured background idea.



> Q: The etheric feild interacts with the soul in a toroidal manner, just like magnet would considering that a toroid is a simple shape for an energy exchange in 3D space.

So, in this way, what is the "soul"? Or are we just talking about different 'types of pattern' within, and of, me? Is "energy" really just a movement, a shifting of patterns in consciousness then?

> Q: Here's another diagram to give you a better idea, and yes in the end it's all you, there is not a single part that isn't you really.

What are the implications of that?

> Q: This is where things seem even more far fetched for you, I used to be an atheist myself, but atheism never really answered any meaningful questions, it was only a an idea of rebellion and nothing more. I used spirituality aided by my critical reasoning to help me get through my depression and it genuinely worked. Believe or not, but through spirituality I have left my body twice and now have a little command over the movement of the wind by tuning by body and mind with the consciousness of the wind. (yes I said I can move the wind, believe me if you want but I am having a lot of fun with my aerokinesis)

Aerokinesis is a great word. :-)

I am an atheist in terms of an entity god. I am not religious. I am aware that all my experiences arise in a space of open awareness (consciousness) and is shaped from them. The best description is perhaps, that I am God taking on the shape or perspective of *being-Triumphant-George*. I am still everything, but my bright sensory experience makes me think that I am "here" instead of everywhere. It's as if I have my face pressed up against a window pane or I have VR goggles on. It seems that I am in that world and it is independent of me, and yet if I relax and detach a little from the show on display, I can somehow "feel around" and find levers and switches which influence the scene...

[...]

> Q: I can't help but feel that we have been incessantly agreeing with each other

I think we are! Same view with just different ways of describing it. Same reality, different metaphors kinda thing. Which is nice. :-)

The Big Guy?

> Q: I'd like to know what are your thoughts about God?

Hmm, I say: It's the name we use to describe the undivided experience, that which everything is made of and from and is. What people call "unconditional love" is the direct experiencing of that undividedness - which is a matter of ceasing to narrowly focus your attention on an aspect of content. The water analogy is often used: water and the waves. But I think it is more accurate to say that "God" and "consciousness" is the colour blue. In other words, "blue" is everywhere in water, water *is blue*, and all waves *are blue*. The only property "blue" has is... *blue*. Consciousness and God have the property of *being-aware* and no other property. All divisions, relations, patterns, forms, shapes, content and experience are 'made from' this *being-aware*. It is a "non-material material".

Whats On Tele? vs The Dissolved World

> Q: Would you believe me if I told you I practice telekinesis?

Of course! Everyone's doing it all the time, unwittingly. We think we "act" but we don't - we *experience actions*. :-)

-- Allow me to ramble a little...

We confuse the present sensory experience with the world. In fact, I'd suggest that the world is a set of dimensionless *facts-of-the-world* dissolved into the background of awareness. There is no distance between objects or events. Both space and time are *sensory formatting* just as colour, sound, texture is. They are part of experience, not of the world as it is. Sensory experience is like a mirage floating atop the true world, which is the shifting shapes of the sand dunes beneath (within a certain perspective). **And there is only First Cause.**

So, when we decide to raise our arm what we really do is "request the experience of arm-raising". At that exact moment, a pattern is triggered, and laid out before us, which we subsequently encounter as our attention passes over it. We call that "doing", but that act of creation already took place. Our "doing" is actually the experiencing of patterns already laid down. When we attribute causes to effects, in actual fact *both* are effects - results from accumulated patterns created by will, deliberately or implicitly. If you want to lose weight, you might eat less and go running. But the eating less and running are just experiences; they have no causal power. It is the *intention* that these correspond to a later experience of weight-loss that produces the results (provided there are no contrary patterns). Realising this, we find that *all* of our experience is directly caused - by the direct creation of patterns, partial aspects of which later appear in sensory experience. The only power is *will*, and *will* operates directly on the patterns. We "imagine that" the world is a certain way, and subsequent sensory experience falls in line with that.

The weather unfolds in exactly the same way as the raising of an arm, for the same reasons and due to the same cause. Usually we only identify with "local" experiences (content arising in the body-space area; content arising within an arbitrarily limited timeframe) but all experiences are "our patterns". You might find *The Patterning of Experience* worth a read - it's one of my attempts to encapsulate this aspect of things. The weather definitely seems to be a thing!

-- Okay, ramble over...

He Sure Can Move!

Q: I can literally move shit with my mind!

So I'm gonna say the better way to say this is: Update the *facts-of-the-world*, which you then experience. You are changing the "fact of where something is". You never actually move an object (there's no such thing as a spatially-extended object when you're not experiencing it). I like that way of saying it because it's nice and general. It highlights that you can change "facts" that are the pattern behind your sensory experience right at this moment - or those that are supposedly not apparently here in "space" or in "history" or in "the future".

All the world is here, now, and available for change; Your sensory experience arises spontaneously in alignment with it, effortlessly.

Q: ...by just tuning my mind to the spirit of the wind and imprinting my spirit upon the wind.

Is the feeling of this for you a bit like detaching then "sensing out" the thing you want to change, sort of "becoming it", and then "shifting the shape of it/you"?

I'd say that the structuring of reality is the structuring of experiencing - and this is the structuring of our minds. Which is very much the same idea, with different words, I suppose.

This is not a new idea - Immanuel Kant and others long ago said that things like "space" is more like a *sense* than a reality. And he basically says something like I do: the world is unstructured and dissolved and effectively an "infinite gloop". Which is really to say, it is nothing at all.

***We* are the order.** And behind order: nothing.

Quick note: When I talk of "metaphor" I don't mean that we can't literally make changes. I mean it in the sense of what I call "Active Metaphors" - that the metaphors you adopt to describe experience end up *shaping* that experience (described a little in my post about *The Patterning of Experience* elsewhere). In your case, adopting the idea of chaos and love has pre-formatted your world to allow such experiences to occur (in my thinking). So, in terms of influencing the world, your examples are quite direct. By which I mean, you are dealing with objects and the environment that you can see and are present. Have you also experimented much with stuff outside of that, more abstractly?

Like, experimenting with things which aren't restricted spatially and temporally (since space and time are part of the mind's experience, and not part of "a world"). This is where we cross over from being an "Entity God" (a located presence with power) to a "Fundamental God" (that which constitutes the world and creation itself).

[...]

Consciousness comes first becasue it is the material which takes on the form of experience. (Let's call it "awareness" maybe, since "consciousness" has multiple meanings - really we are talking about three ideas: consciousness, conscious-of, and self-consciousness.)

All other thoughts and content are shaped within that. It is before science, it is before metaphysics, it is before everything. It has no particular properties iteself at all - except the property of *being-aware*. Science is the study of "observed regularities in experience", inferring concepts via distinction and reconnecting them with relationships. What those regularities are "made from", it cannot say. That would be like trying to describe water as being "made from" waves. Not a "byproduct", then, but something that appears within it.

> Q: *"It is before science, it is before metaphysics, it is before everything"*; does this mean anything? It sounds like poetry

In the same way that "matter" is before atoms, and "colour" is before a painting, "consciousness" is before content. Actually, that's not a great comparison. Maybe "eyes are before seeing" and "water is before waves" - you can't describe water as being made from waves.

> Q: I don't understand or condone this form of thinking

In what way? The point being made is that the reason it is difficult to study consciousness with science is that science deals with the observation of regular pattens in experience. Consciousness being *what those patterns are made from*, cannot be studied by it. Which is not to say that *self-consciousness* and the experience of being *conscious-of* something can't be studied; but that is content.

The reason for the "form of thinking" above is that at this level you can't really say anything about this, apart from something like "consciousness the fundmental nonmaterial material whose only property is *being-aware*, everything else is patterns in and of this" - or similar.

Yes, the study of patterns we see in nature brings results - "observed regularities" - very successfully. For consciousness, though you hit it right...

> Q: The reason consciousness is beyond the reach of science so far is that we haven't been able to define or measure it.

We don't really observe consciousness at all, externally or internally; I'd say because it is not a *thing*. We only experience *being* it. (It is that which, in subjective experience, things are made of.)

So, we can't define it, we can't detect it with the senses - so it can't be studied scientifically. And nor will we ever, I suggest. (We might be able to study the self, and the content of consciousness, but not actual consciousness.)

> Q: I'm glad you brought this up, because the objective existence of Self is at the center of the discussion about the nature of consciousness: we're not actually talking about the nature of consciousness, so much as the nature of Self. It's also at the core of a philosophical problem camouflaged as a consciousness problem: free will vs. determinism - is consciousness a movie "we" are watching and choosing (separate from the brain somehow) or is it just a light show brought on by conditioned biological reactions to an environment (the brain itself)? I've spent the last 4 years studying the mind and meditation in Zen monasteries and probably the most frustrating part of this whole inquiry about the nature of consciousness is that when you try to investigate it experientially it is seen as inseparable from reality itself, which is why Zen masters went so far as to deny the very existence of this thing we think of as "mind" or "consciousness" as anything but a mistake of perceptive illusion for reality. There is something else, however, Mind without any preconceptions or illusions; I've only glimpsed it a handful of times, but I feel that no matter how long I was able to see it unfold I wouldn't be able to actually describe its quality or function. "Whereof one cannot speak, thereof one must be silent," which is some bullshit frankly haha.

You're right about this, and it's the next step of subtlety for the metaphor. It's a bit more long-winded, but the quick version is that the mind is "structured" with accumulated patterns. At any moment is the current spatially-organised sensory expereince, but also the "format of mind" which are the habitual patterns which experience "snaps-to" or is funneled along. These patterns are "dissolved into" the background. Experiences leave traces which *in-form* subsequent experiences. What you experience as reality is really the "format of your mind" therefore. You can't separate the two. There is no reality "made from objects" beyond your mind; objects *are* patterns of the mind.

If you release your grip on expeirence, the first thing that relaxes (the first folds in the blanket to release) is the sensory experience, then the sense of space and time, then increasingly the other levels of "formatting" untl you are experiencing just "openness". Since this is not patterend at all, it cannot be described in language (because language requires division and contrast - it is built upon *distinction*). That's my best edited version anyway.

> Q: I have to first apologize as one of my deep conditionings through my training kicked in as I read your comment: there's an intense prejudice towards conceptualizing the mind in formal Zen training, which I'm sure you can understand and appreciate (the ideal Zen student is a genuine mystic, not a

> philosopher, even studying Buddhist literature was highly discouraged). I am however interested in the source of this iteration on the "levels of formatting" you mentioned. Could you hook me up?

The source as in, practically? In terms of experience, I think you can experience it through different levels of attention and so on, and by inference. (That background "felt-sense" is what I thinkof as the dissolved meaning, which can be probed.)

In terms of a history of how it comes to be like that within you, I'd say you start off blank - then noise, then clustering, then linked channels, then more complex patterns, then forms - from birth onwards the world starts forming itself in you.

Reply to: “What is consciousness for? — Consciousness is a life-transforming illusion [Keith Frankish]”

This sort of theorising seems a bit pointless if we don't actual state what we mean by "consciousness". Several different sorts of things seem to get muddled in together, or mistaken for one another. From a subjective point of view, to begin:

- ***Consciousness-Of*** - A person's awareness of the content of an experience.
- ***Self-Consciousness*** - A person's identification with part of that content as oneself.
- ***Consciousness*** - A person's raw experiential sense of "being" or "presence" or **"I-am-ness"** which persists independently of content or identification, but which content seems to appear within.

The first we can explore as the correlation between environment, body and brain states, perhaps. The second with brain states and psychology, possibly.

The third is more problematic:

The texture of it may vary with content, but the presence itself seems independent. And it can only exist in the present, since any reports of experiences *then* are reports of content (or the memory of content) *now*. It's a direct *fact* of experience, and it's probably the only thing we all know for certain. But it is not associated with any particular content, and so it cannot be studied by looking for correlation. It's an "isness" that precedes thought, and so cannot be funnelled through the division into parts and subsequent arrangements in mental space that theorising requires. Perhaps it cannot be captured by a story at all.

Reply to: “"Philosophy is the quest 1) to discover the tacit assumptions that we operate on; 2) to critically examine those assumptions; and 3) to improve upon those assumptions by replacing them with better alternatives."”

> Q1: My favourite formulation is that "Philosophy is the black-box scientific investigation of human minds." Really? I'm not sure how metaphysics could be encompassed in such a definition. Or ethics.
>
> Q2: Surely the unreliability of the human mind is an obstacle that philosophy strives to deal with, but the mind is not necessarily itself the object of the study.

I *suppose* he might update it to say something like: the investigation of the *content* and *properties* of mind (by the mind). So in that sense, the mind is always the object of study, since all study is the study of appearances within the mind. Typically, we distinguish between two categories of content - "thoughts" and "sensory experiences" - but neither are outside of ourselves (as mind).

> Q3: Maybe it would have been clearer to say "brains" rather than "minds". (Incidentally, this is where "black box" becomes important - no neuroscience allowed.)

"Brains" is perhaps problematic though, depending on the context? Unless we are just using it in the loose sense of "the place where my thoughts appear", but I think that can be confusing when exploring certain areas. We never actually experience "brains" ourselves - only sensations, perceptions and thoughts arising in mind (where by "mind" I mean something like "awareness" rather than just "the place where thoughts hang out"). Maybe there is another term with less baggage that can be used for referring to "the context of experience".

Reply to: “[THEORY] The Nature of Consciousness”

It's just not like that. There are no "alternate" versions of your friends and family elsewhere. The ones you have in yo

> Q: Firstly, how do we go about defining what exactly consciousness is?

I think it's perhaps useful to distinguish between "consciousness" (simply the property of *awareness* or *being*), "consciousness-of" (awareness, the *context*, taking on the shape of an experience, of *content*), and "self-consciousness" (the identification with a part of that content as "me"). In discussions, these often get muddled up, with people arguing about identification with a "me" as ("being conscious"), when really the core of it all is the *fact of the property "awareness"* (being-awareness). In that sense, then "awareness" isn't anything. That is, it is not an *object*, rather it is the *subject* to all experiential states. You can't define it as such, because it is "before" definitions - since definitions are based on the division of experience and the relation of one part to another. However, for convenience, we can talk of this property of awareness, so long as we recognise that the concept cannot capture it - since awareness cannot be thought about (it is that which thoughts are "made from") - and that there is no fundamental *experience* that corresponds to it (all experiences are it). In other words, there is no use looking for awareness within the content of experience, because it is "that which takes on the shape of experiences", including *thoughts about* experiences (which are themselves experiences: the experience of thinking about things).

> Q: Consciousness is, in simplest terms, the ability to recognize that you are a living being having an experience. The experience itself does not matter.

So this is almost it, except that "recognition" is an experience, and so it would fall into the category of content, of "consciousness-of" and maybe even "self-consciousness". But to some extent this is just an issue with words. To avoid the implication that there's an action, relation or a separation involved, we might rephrase as consciousness *is* the property of awareness or "knowingness" or "I am" or "experien*cing*" (as opposed to *an* experience).

> Q: This begs the question, though; where does your consciousness come from?

It doesn't come from anywhere, it is eternal (as in "before" or "outside" of time, rather than "forever"). It is not an object, and so it has no beginning nor end, nor any boundaries of any sort, nor any location (it is also "before" division and multiplicity). Basically, what it is, is "*is*ness" - it is the fact or property of existence, without any existence itself as such.

> Q: If it arose only from the matter in this reality, how would it be possible to shift into a different frame of reference...

What we have to be careful of here, is the tendency to think about things in a 3rd-person "view from nowhere" that is never actually experienced.

When we say "arose from matter in this reality", we are again imagining that consciousness is an "object" which can emerge or be created from something (has a beginning and end, and has boundaries and a location). As we've seen, though, this isn't the case. And what's more, that imagining (of consciousness being an object), *is itself occurring within and as consciousness or awareness*.

I feel it's really important to keep coming back to your actual 1st-person experience, because that keeps you straight when you find yourself trying to *think about* consciousness.

It's important to remind yourself that you are thinking in metaphors, and whereas with other areas a metaphor would exist as a "parallel construction in thought" at the same level as the thing you were describing, pointing to something alongside it, in this specific case the metaphor cannot do this, it points *nowhere and everywhere* - because we are talking about that which is the *nature of the experience of* metaphors themselves.

The library is a nice metaphor for the "infinite gloop" of all possible patterns, eternally available in the background to be accessed, a subset of which are formatted into sensory experiences. If you haven't already, you should read *The Library of Babel* by Jorge Luis Borges. Several of his short essays and stories are metaphors for reality, experience and identity.

Other metaphors:

- ***The Blanket:*** What you truly are is the "non-material material" whose only inherent property is *awareness* or *being-aware*, and which "takes on the shape of" experiences. Right now, *you-as-awareness* have "taken on the shape of" the experience of apparently *being-a-person-in-a-world*. This can be conceived of as a *non*-dimensional blanket, within which there are folds (fact-patterns) which represent the world (world-pattern or current state).
- ***The Beach:*** The metaphor of the beach - about metaphors. It is not possible to build a sandcastle which captures within its form both "the beach" and "sand". However, the sandcastle *is* both the beach and sand. You can certainly label one part of the sandcastle "the beach" and another "sand", but the properties of those parts, being of form, will not capture the properties of the beach and sand themselves, which are "before" form. If you forget this, and start building ("thinking") further sandcastles based on those labelled parts, all further constructions and their conclusions are immediately "wrong", fundamentally, even though they may be coherent structures ("make sense") on their own terms.
- ***Patterned States:*** All possible patterns exist eternally with and as awareness, and all patterns always contribute to ongoing experience. However, they differ in their relative intensity, their relative level of contribution. Note that patterns are not located; they are unbounded and everywhere-nowhere, "dissolved" into awareness. The current experiential state, then, is equivalent to a particular distribution of pattern intensities, which you might think of as a set of "facts" which fully define a world or scenario (although those "facts" might be quite abstract, sort of meta-facts). One of those fact-patterns is that of "time passing". That is, a particular state fully defines a sequence of moments which unfold deterministically unless the state is shifted again. In order to shift one's state, one must change the relative intensity of patterns, which is done by *intending*. In this metaphor, "an intention" is a fact-pattern which is to have its relative contribution to experience increased, and "intending" is the intensification of that pattern. There is no method to intending, no mechanism or act involved, and no cause and effect. It is akin to *shape-shifting*. One simply "intends". Intending is *the only cause*; all apparent causes are in fact results of intending, in the form of patterns within a state.

And so on.

> Q: Is there only one consciousness... or are there many minds...

From the above, we see that this question is actually *meaningless*. Not in a dismissive way; this just follows from the nature of awareness not being an object. There are not "many awareness*es" and nor is there "*an* awareness"; there is simply "awareness". The only fundamental fact, the only thing that is always true, is the fact of the property of *being-aware*. Absolutely everything else is relatively, temporarily, true only. This includes any apparent division or change in time.

Again, we must constantly bring ourselves back to our 1st-person experience, because truly it is the only thing "happening" right now, and check the properties of awareness directly, noticing whether we are imagining a "view from nowhere", and where that imagining is taking place.

> Q: This question bothers me the most simply because it is the hardest to answer, as it would require looking beyond the metaphorical library.

Or, one flips things around? Instead of awareness being in the library, we have that the entire library is dissolved, eternally, within and as awareness - and awareness simply associatively traverses the content, unfolding different pages into the senses, as it were. The *Infinite Grid*, *Hall of Records* and *Imagination Room* metaphors try to indicate this shift in perspective (awareness as the *context* to all experiential *content*) too.

The nature of awareness is such that it can't travel anywhere nor change in time, however it can select the content of its ongoing Now, by *shape-shifting* itself via its infinite potential, into any experience, "as if" this or that were true, even thought the only thing that is actually true is awareness itself.

Note: Don't make the mistake of then thinking that awareness "takes on the shape of" multiple people as *beings*, as if they were formed and arranged within some sort of place, who then go about doing things. ***You-as-awareness* is the only being, the only intelligence.** Everything else is patterns within awareness, which ripple across its metaphorical sensory screen, "as if" there were other people (and *you-as-person*) doing things. All that is actually happening, though, is awareness itself.

Short version: Consciousness doesn't *have* an inherent nature other than the property of "awareness" - and, as infinite potential, the ability to "take on the shape of" any other *apparent* nature.

[...]

Well, I probably do a "constructive rest position" lying down whenever I feel like it, a couple of times a day (lie down on the floor with feet flat and books supporting the head, let go of body and thought and also attentional focus, let things move as they will, 10 minutes). See also the *Overwriting Yourself* post linked in the introduction for some background. Mostly, though, it's just switching attention to an open state, and enjoying experience, whenever in the mood. I don't do a particular formal meditation or anything like that. And: yes, you should participate more often!

Reply to: “An Outside Observation”

It turns out that the moderators were having a "people-shaped" experience - who knew, eh? Anyway, when two or more directions arise in direct conflict, like with tectonic plates, a shake-up is probably inevitable. And perhaps the use of anger is that is sometimes the most efficient way for a change to happen in strained circumstances.

Non-duality doesn't necessarily correspond to "everyone being nice to each other all the time", even though it's my own preferred approach; non-duality is impersonal. Events arise, this includes apparent interactions between people, sometimes those interactions corresponds to an angry narrative, then that part of the story completes. Regardless of the manner of its occurrence, the right thing has happened overall. And now, we have a subreddit for one flavour of this topic - a looser forum to explore the perspective "life is dreamlike in nature" - and there will be another for more hard-nosed philosophical discussions of subjective idealism. The right thing doing itself, for everyone.

I wasn't speaking in support of how things played out really - "my preferences lie elsewhere", you might say - and I do get the point you are trying to make overall (why are people shouting into the mirror?). However, it's kind of done now, and the final result is probably the best outcome (in my personal view of course) that doesn't mainly involve, as of this moment, just wishing that situations and people/aspects were different than they are.

"A thing", indeed. :-)

Thank you kindly.

If something good has come of this, beyond the overdue bifurcation, it's that lots of people have piped up to explicitly say that they care about the subreddit and the topic it explores. This bodes well for the future!

An Imaginary Tree

An Imaginary Conversation About An Imaginary Tree

> If a tree falls in the forrest and nobody is there, doesn't it make a sound?

Well, no, because "sound" is a word indicating a human experience. And with no experiencer, there is no "sound".

> Okay, but there's a vibration produced by the impact, yes?

Well, no, because "vibration" is another sort of observation, detected by feeling or by instrumentation. With no person or instrumentation beside the tree, there is no "vibration".

> So if I put a detector by the tree, and get a signal on my equipment miles away, there was a vibration?

You might call it that, but in fact what there will be is a light illuminating on your equipment. The "vibration" will be a thought in your mind, as a result of that illuminated light.

> But, if I go back to the forrest, I see the tree lying there, it *must* have fallen, even if I wasn't there!

No. Right now, imagine a tree in the forrest. Okay? Imagine that tree wobbling, tumbling, crashing into the ground. You are imagining the tree "falling", yes, experiencing the "falling" of this tree?

Okay, now - *don't* imagine that.

Did the tree still "fall"?

And is there a forrest? If so, where is it? Can you point to it?

Appendix: Complements

WeirdWay

By Various

weird (adj.)

c. 1400,

- **"having power to control fate"**, from *wierd* (n.), from Old English *wyrd* "fate, chance, fortune; destiny; the Fates," literally **"that which comes,"**
- from Proto-Germanic *wurthiz* (cognates: Old Saxon *wurd*, Old High German *wurt* "fate," Old Norse *urðr* **"fate, one of the three Norns"**),
- from PIE *wert-* **"to turn, to wind,"** (cognates: German *werden*, Old English *weorðan* **"to become"**),
- from root *wer-* (3) **"to turn, bend"** (see *versus*).
- For sense development **from "turning" to "becoming,"** compare phrase turn into "become."

Utthana - Consciousness as an Extended Capacity

Physicalism is the philosophical perspective that everything which exists is either physical or reducible to the physical. The physicalist therefore naturally contends that the "ontological primitives", or fundamental constituents of all of reality, are a handful of subatomic particles. The physicalist's worldview, when boiled down to its most straightforward form, is that every phenomenon in nature can be, and has been, constructed from the dynamics of these particles and the peculiar, quantum laws which they obey. While physicalism is a fashionable and popular philosophical position today, it is not free of critique. The most notorious and difficult of these critiques of the physicalist's model is the famous "hard problem of consciousness". The consciousness problem goes as follows: these subatomic, quantum primitives are apparently not conscious and the emergence of consciousness from an interplay of inert, non-conscious "stuff" is inexplicable. Physicalists have had a hard time reconciling this, and have largely ignored the problem and continued to reduce consciousness to the physical.

The most popular form of physicalism, for example, is of a reductionist variety: reducing the experiential nature of the world to the functions of the physical brain. Reducing experience to the functioning of an organ, adding this intermediary between the experienced world and the experiencer, may seem natural and intuitive to those familiar with neuroscience, but is actually rather problematic. Granting that it would be possible for conscious experience to emerge from the purely non-conscious matter of the brain (which remains inexplicable) the worldview that results from this understanding is bizarrely self-defeating. There is almost no difference, in this brain-consciousness model of physicalism, between dreams, hallucinations, and waking life. The latter is apparently the result of electromagnetic stimulation arriving to your brain from an external world (although we never have direct access to this world) whereas the former two are a sort of masturbatory self-stimulation of the brain without this external input. In the case of all three, our experience of the world is, in fact, an experience of our brains and only our brains – and never an experience of the world itself. In other words, at best, we can experience an imperfect copy of reality, filtered by a lens which cuts out more than it allows through. We are sitting in the electro-chemical movie theater of our skulls and played a film which, apparently, gives us a glimpse into an inaccessible world beyond the theater.

What reason do we have to believe that the film is providing us with a comprehensive worldview? Or even a particularly accurate one? Or, given the theory of evolution, one which is not merely adapted to our particular biological needs but genuinely representative of objective reality? We have none. The brain-physicalist's world beyond the theater of our skulls is odorless, tasteless, and colorless, mathematical and electromagnetic, lacking nearly all of the traits we associate with the world that we experience. The physicalist here has stretched to create, in essence, two separate realities: the one which corresponds to all of our experiences, and the one which, despite its inaccessibility to us, is "out there", underlying the reality we experience despite being derived and understood entirely through the lens of the film. And, of course, given our experience with dreams and hallucinations, can we ever know that the waking life we experience is not merely some Matrix-esque simulation? To test a copy, one needs access to the original, and we have no such access and are, in fact, forever shut off from it. The internal reality of our experiences, inescapable and imperfect, is the only source of information we have about the inaccessible external reality, and is the source of all of our theories about the external reality's existence at all. In other words, if brain-physicalism is correct, it casts doubt on itself; it is metaphysics deduced exclusively through a kaleidoscope.

Those physicalists who avoid this approach may, and sometimes do, go so far as to simply avoid the issue by denying the existence of consciousness at all. Galen Strawson describes this denial as, "the strangest thing that has ever happened in the whole history of human thought, not just the whole history of philosophy." Strawson's approach is one of the relatively few alternatives to reduction or denial and his theory claims to circumvent the problem of consciousness' emergence while nevertheless maintaining a variant of physicalism. He does this by defending a philosophy called panpsychism, which argues that all matter is conscious, or "experiential", although the intensity or quality of that experientiality will correspond with the complexity and arrangement of the matter. It borders on a modern retelling of animism, but it does resolve the issue of the emergence of consciousness: it can now be deduced from its constituent physical components as all physical matter is simultaneously experiential. The panpsychist wishes to note that emergence, in this sense, is no longer exceptional. One example might be the existence of the property of liquidity, which emerges only when a sufficient number of hydrogen and oxygen atoms are arranged just so. In this case, none of the individual atoms can be said to possess the property of liquidity, and yet in sufficient combination, this property seems to arrive from an ontological nowhere. In the case of liquidity, or countless others, however, we do not find this apparent emergence to be philosophically unsupportable. We can understand a higher-level property such as liquidity as being ultimately deducible from the lower-level properties of the constituent substances. In other words, we can conceive of a computer program which could simulate liquidity given nothing but a full knowledge of the laws of physics and the nature of hydrogen and oxygen atoms. We can conceive of some property of "proto-liquidity" possessed by the atoms, some logical attribute which allows liquidity to explicably emerge. Just so, argues Strawson, with consciousness.

The question becomes, however, can we really conceive of subatomic particles possessing a "proto-consciousness"? Is it equally conceivable to imagine the emergence of conscious experience (e.g. red-ness or sweet-ness) from any properties of inert, physical material no matter how dynamic and complex? We have not the slightest reason to think that the inanimate physical particles of a rock or a table each possess an individual potential for consciousness, and that further each group or division of such particles possess a collective potential for consciousness. With no clear delineation, are we left to believe that at some very basic level, the constituents of self-awareness reside in rocks and tables? The merit of panpsychism may be merely that it at least allows for physicalism to work, but even there, it is only semantically a physicalist philosophy at all. Panpsychism is a capitulation of physicalism rather than its preservation, as the panpsychist by definition defers that consciousness is foundational.

If we are not to accept brain-consciousness, consciousness denial, or panpsychism, where do we turn? Can physicalism be preserved at all? A final nail in the coffin may well be the problem of Boltzmann Brains. Even if physicalism is true, despite our inability to identify a consistent explanation of our observable reality in physicalist terms, physicalism itself predicts its own utter unlikelihood. Physics predicts that it is far more parsimonious, more likely, more Occam-friendly, and least extravagant to assume that only a free-floating brain exists and nothing else. In other words, because brains can produce waking-quality experience during dreaming, which apparently doesn't require external-to-brain matter, it makes sense that for a statistical distribution of possibilities of matter arrangements, for every brain-in-addition-to-a-universe matter arrangement there must be countless brain-in-a-thermodynamic-soup arrangements according to nothing more than the foundational laws of thermodynamics. While the laws of physics, of course, do not explicitly rule out the possibility of a universe in which both brains and external physical objects exist, they propose that it is exceedingly unlikely that your specific brain is one that's surrounded by matter which exists in parallel to

all of the subjective experiences you're having (as opposed to the vastly more likely possibility of your brain hanging in the void of space, essentially dreaming).

So, rather than specifically strive to preserve physicalism, let's instead get to the heart of the matter. We must, as in any good philosophy, first do away with our presumptions and cut straight to the empirical reality of what we actually know. Immediately, the critical philosopher will discover that it is impossible to possess any information about reality which is not experiential and perspectival. This is the antithesis of the consciousness denial argument, the Cartesian fundamental. We know, first and primarily, that our consciousness exists. From here, rather than searching for an explanation for the emergence of consciousness in the world, we are, in fact, searching for an explanation of the world within our consciousness, for our conscious experience and perspective is already a given – and it is the only given, the only absolute certainty. Therefore before we attempt to define the world that exists outside, or external, to our conscious experience, we have to first establish that such a world exists at all.

We can begin by examining the logical conceivability of an external, objective reality apart from our consciousness. Can we conceive of, say, a chair, objectively? We will find that we can only envision a chair from a perspective or an angle. We can only understand its appearance in terms of shape, color, or dimension. We can only base our conception of a chair off of those things which we have seen. No matter how many of these tools we apply in unison, our comprehension of a chair, or any other object, is merely an amalgam of subjective, perspectival, potential experiences of it. Unfathomable in every way is the chair as such, objectively. We cannot imagine anything, no matter how basic, existing without perspective. In the spirit of Kant, a perspectival appearance seems to be the condition for our understanding of anything at all. Therefore experientiality, or perspectivity, is fundamental to the entirety of reality as we know it. Nothing can even be conceived of apart from it. Knowing this, we will not, as the brain-physicalist does, proceed to invent an objective, external world on the basis of absolutely no empirical evidence whatsoever. And we will not, as the panpsychist does, make this experientiality a property of some objective matter. Instead, we will simply conclude that consciousness is fundamental to reality in and by itself, independent of matter. We can be certain that consciousness is a necessary prerequisite for the entirety of empirical reality.

Adopting this position circumvents the hard problem of consciousness, of course, as that issue only arises when attempting to fit consciousness into a physical world, which we are not attempting to do at all. But this new position does not, immediately, explain the apparently close relationship between the brain and consciousness. If consciousness underlies all of reality, a prerequisite to anything conceivable, why are only beings with certain biologies conscious? In fact, why is consciousness "tied down" to anything at all? And a more basic question we must ask is, if consciousness underlies all of reality, what does that mean for our metaphysics? In what way does something, or anything, underlie reality itself? These questions will be addressed in reverse order, from broadest to narrowest.

If we conclude that consciousness is a prerequisite of reality, where does this land consciousness metaphysically? From this new perspective, consciousness is filling a role quite comparable to the role filled by space-time in the traditional physicalist approach. Just as spacetime is a "something" which underlies all of the physical world, the capacity which allows for the existence of the material objects which constitute the physicalist's entire reality, from our new perspective, consciousness fills this role as the bedrock of reality. It serves as an underlying capacity, intangible in and of itself, which allows for the arising of the basic

constituents of the world: perspectives and experiences. We can imagine the "fabric of consciousness" in much the same way that we can imagine the "fabric of spacetime": the vital facility of reality.

This comparison deserves some clarification. The adopter of this consciousness-capacity theory may very well experience the same apparently-physical world that any physicalist does. She encounters objects that seem to be in space, physical laws, and a universe which seems external to her. The experience of an extended space-time enters into her worldview as much as the physicalist's. The crucial difference is that she sees space-time as a manifestation, not as fundamental. Fully aware that she can conceive of nothing which is not experiential and perspectival, she understands space-time and the physical objects within it as the comprehensible manifestation of the world, not the bedrock of actuality itself (which is her own consciousness). Unlike the brain-physicalist, she has no need to fear that she is getting a distorted or unreliable view, missing out on some objective "real" world, because perspectivity and experientiality are inherent features of her reality. She has no delusions of encountering a world which is free of either.

What of brains and their peculiar association with consciousness, then? If we imagine space-time as the perspectival manifestation of the "fabric of consciousness", consciousness permeates the entirety of space-time (as opposed to being attached as a proto-property to specific instances of physical materials within it). In fact, space-time is itself a manifestation of conscious capacity, the perspectival and experiential facility of reality. Brains, therefore, don't originate consciousness at all. Not dissimilar to panpsychism, consciousness as a capacity is present with or without brains – but unlike panpsychism, it does not arise as a property of the physical constituents of brains. Brains, instead, are physical manifestations of subjective conscious states...

This depiction pushes hard against our instincts. We are not used to thinking of consciousness as a field, as extended, or as present in the physical world – but, again, the physical world as we know it is inherently a conscious experience, inescapably perspectival and experiential. Consciousness' specific association with brains can be thought of as a matter of its fluctuations and concentrations, not dissimilar to the "warps" of space-time. Brain states, then, not unlike the oscillations in a radio's circuitry: these aren't producing the radio waves, but rather corresponding to their reception of them. In the model of consciousness as an underlying capacity, just as in the physicalist model of space-time as an underlying capacity, consciousness is fundamental to reality but does not necessarily exist uniformly. Brains are a reflection of this, peculiarities of consciousness' concentration or localization.

At this point, the physicalist-minded reader may have been pushed to the boundaries of what they are willing to accept. This metaphysics of consciousness as an extended field, as the underlying nature of what we perceive as space-time, is alien to the physicalist worldview. Besides philosophizing, do we have any evidence to support such a metaphysics? Is this mere theory? I would argue that the evidence is itself the existence of consciousness at all, undeniable as it is, unexplainable with any physical theories. But let's ask of it the questions we ask of any theory: does it offer testable hypotheses? Does it make any predictions which are distinct from those predictions made by conventional physicalism? By and large, it makes two predictions which are unique: first, it predicts the potential for a subtle, shared, collective unconscious, since the "concentrations" of individual, subjective consciousnesses are fluctuations on a broader field, and second, it predicts the potential for individuals to have experiences which could go beyond the constraints of a body's limited sensory and neurological faculties if the mechanism for consciousness' concentration were sufficiently disrupted (in other words, if the subjective experience could "delocalize" or "expand" out of sync with the brain state then the brain state could not be producing, but only locally channeling, the subjective

experience). Both of these are excluded by the traditional physicalist worldview while each logically follows from our alternative theory.

There are, of course, an absolutely enormous number of accounts of delocalized, dissociative, and expansive subjective experiences reported by countless individuals: out-of-body experiences, near-death experiences, transcendental meditation, the wide range of psychoactive chemicals and plants which induce dissociative and psychedelic experiences, and perhaps most obviously, dreams. Quite literally every person on earth has undergone at least one experience of this variety. The physicalist worldview crucially offers virtually no explanation for the existence of these delocalized, dissociative, and transcendental experiences reported widely across cultures and throughout history.

Such experiences fit in naturally with our alternative theory of individual conscious experiences as concentrations of a broader field, assuming our individual concentrations can be lessened or broadened. This, of course, would imply a lessening of an individual's brain activity corresponding with a heightening of subjective experience of transcendence or dislocation – whereas the physicalist would imagine brain activity would increase as the subjective experience was intensified – and our counter-physicalist prediction is exactly what we find. Psychedelic experiences have been associated with substantial decreases in brain activity, something in every way backwards and inconceivable in a traditional physicalist worldview. A study done at the University of Oxford in 2011 reported, "As predicted, profound changes in consciousness were observed after psilocybin, but surprisingly, only decreases in cerebral blood flow and BOLD signal were seen, and these were maximal in hub regions, such as the thalamus and anterior and posterior cingulate cortex (ACC and PCC). Decreased activity in the ACC/medial prefrontal cortex (mPFC) was a consistent finding and the magnitude of this decrease predicted the intensity of the subjective effects." Similar findings are associable with meditation and near-death experiences, with decreases and even cessation of neurological activity corresponding with intense and highly dissociated states of consciousness.[1]

These powerful subjective experiences are widely accounted for by not just personal accounts but also large scholarly studies and correspond precisely with our model of consciousness as being merely "channeled" or "concentrated" by brain states rather than miraculously arising from them. And yet these experiences contradict physicalism so severely that physicalists have developed a disdain for these sorts of experiences entirely, and any mention of out-of-body, psychedelic, or meditative experiences are prone to be met with hostility in academia, seen as perhaps fabricated or conspiratorial in their inability to be worked into a traditionally physicalist worldview. They are, however, precisely in line with the theory of consciousness as an underlying fabric of reality itself, which is precisely in line with our empirical evidence. And this is the case with a variety of phenomena which cannot be so readily dismissed as somehow invalid, such as blindsight (the ability to experience sight despite the absence of sensory input), which becomes far more explicable when our experiences of the world are not limited to their associated sensory and neurological faculties. Most unavoidably of all, dreams, bizarre subjective experiences undoubtedly routinely had by even the most hard-and-fast physicalist, remain inexplicable in physicalism, whereas when seen as the dislocation or dispersion of a concentrated consciousness, dreams become considerably more comprehensible.

We have analyzed most notable renditions of physicalism and have found that, even if we are lenient, it has a habit of self-denial and contradiction. It is undoubtedly fashionable and intuitive, but it crumbles under closer evaluation. When we examine empirical reality, we find only perspectivity, subjectivity, and experientiality – indeed, we cannot even conceive of the smallest, simplest thing without these. Consciousness

appears to underlie all reality and all potential reality, and the "world" we experience is a manifestation within consciousness, always and inescapably non-objective. The implications of such a perspective are varied and foreign, and perhaps most daunting is the very real sense in which the objects that arise in our experience, objects which we conventionally think of as being physical and external, are subjective and perspectival. The border between physical objects and ideas becomes much fuzzier. This world, despite its superficial similarities to the physicalist's world, can differ vastly in its implications, and while many of these implications would require entire papers of their own to explore at length, others can actually be observed and experimented for. Understanding consciousness as an extended capacity does not come naturally or readily and may require the reconsideration of many default, conventional assumptions we have about our world – but when critically analyzed and viscerally digested, it opens doors that physicalism had shut, and others which had been masked entirely. As long as these doors remained closed and physicalism, despite its failings, continues to quietly permeate all of philosophical discourse, our intellectual progress will be unnecessarily constrained and our understanding of reality itself will remain stifled and confused.

[1] *As a matter of clarity, I don't lend much weight to neuroscience as a general rule. I'm not particularly concerned with the findings of what the brain does or doesn't do under these or those conditions. I include this in order to make clear the internal contradictions of physicalism and the idea of brain-based consciousness.*

AesirAnatman - Dream experiences related to the supposed relation between the mind and the brain

So we all know the two basic arguments used to assert that the mind is identical with or rooted in the waking brain.

1. Chemicals which affect the brain alter your mind. Therefore your mind is influenced by physical objects.
2. Different regions of the brain can be measured and associated in their activity with various forms of mental activity.

Of course in principle these are obviously fallacious arguments because in principle you could have similar dream experiences regarding dream brains. However, arguments are much less convincing than experience so I set out to have the corresponding dream experiences myself.

The first one I had many months ago. It was a non lucid dream. I was in a grocery store at night shopping. I met a friend there and he asked me if I wanted to smoke cannabis and I did. So we went out and smoked. Within a few seconds I began to feel high. But not like I was high on weed awake. It was a totally unique altered state of consciousness. I woke up later and was thinking 'wtf!? How did dream neurochemicals affect my dream brain and then my chemically altered dream brain affect my consciousness?' I realized it was all an illusion of my unconscious dreaming mind. Then I thought 'aha! Well of course it was and so it is when I use any mind altering chemical when awake, even something like caffeine!' This dream arose in context of a lot of contemplation of the nature of drugs and psychonautics in relation to subjective idealism.

After the first dream I decided I wanted to have one other similar dream experience. I wanted to get a brain scan from a dream doctor and have them explain how the dream brain regions affected my mind. I commanded myself to create this sort of dream during my next random lucid dream. I visualized the basics of what doing that would feel like and habituated the idea that this is what I would do in my next lucid dream. A couple months later I had this dream when I became lucid. When I became lucid I decided that I had an appointment set up at a local brain doctors office. I then decided that the office was just down the street. I entered the building and the decor was unusual for a doctor's office. Occult symbolism everywhere. Pentagrams, books about voodoo, the tree of life, little talismans everywhere. I walked into the office where I decided they had the brain scan machine and the doctor was waiting. I sat in the chair opposite the doctor and their brain scan technology was different from ours. It was a c-shaped piece of metal which moved above your head from front to back and there was something like an iPad in front of me and one in front of the doctor which displayed info about the system. The doctor tried to have a conversation with me but I knew the risks for me of getting lost in a conversation with a dream character while lucid, so I ignored her and clicked the go button on my screen. It happened very fast. Then I got up and looked at the doctors screen where the results were shown. It was different from what our brain readouts look like. This was brain shaped, but it was a 3d network of lines indicating connecting parts of my dream brain. Where the lines connected were brain nodes. Each node had a number associated with it indicating the level of development and degree of use of that node. Different regions were marked in different colors to indicate function.

After I understood the results of the scan I immediately became bored and flew out the window superman style to go have lucid dream fun. My experience with brain scans and drugs and conversations about brains causing behavior and feelings had totally changed. I just don't take the ideas seriously anymore. They no longer feel like an ideological threat.

Theses two experiences, particularly the second, have deeply solidified my view of brain centered arguments for the nature of the mind as totally unconvincing.

[...]

> **TheReadingCouch**: Many people by default consider the brain as the physical locus of consciousness. This is often experienced as a subjective presence on the centreline of the head, a few centimetres behind the plane of the eyes. It fits neatly with a consciousness primarily shaped by visual perceptions, and the placement of nose, tongue and ears feed into this habit of thought. Much of my imaginative thinking is visual in nature, and this lends itself well to a consciousness-in-skull mindset. In many human cultures this default locus of consciousness is conceived of being in the heart, not the brain. This seems to have been the common view around two thousand years ago, having undergone an upward migration since that period. For most of my life I recall perceiving my 'self' as having a physical location in my head. In recent years I've been thinking over how other people could perceive their selves as being in their chests. The idea seemed alien to me. While I was reading the above article, I experienced a shift in my internal point of view from head to chest and back again. It's not very much, but considering just how hard it is for me to make such changes, it's significant.

Mindseal - Why might anyone want to study subjective idealism?

On the face of it subjective idealism appears to have frighteningly little content. To briefly summarize it, what does subjective idealism propose?

1. Firstly, all that can be known and experienced is a product of one's own mind.
2. Secondly, one's own mind cannot be understood in terms of one or any set of its products.
3. Thirdly, all the specifics of knowledge and experience are volitional or subjective. (Volitional and subjective are synonyms here. They mean the same thing.)

And that's about it.

So isn't this rather thin? This philosophy tells us nothing about the color of the sky, or whether or not there even is such a thing as the sky. It tells us nothing about the shape and the size of any body. It tells us nothing about whether or not music exists and which sort of music is best. It tells us nothing about space and time even! It tells us nothing about the number of sentient beings: is there just one or are there many? Although it does suggest there is at least one sentient being: the reader. It tells us nothing about how best to relate to experience, including when we experience ourselves to be in the presence of what we believe to be other sentient beings.

Even from the POV of aesthetics, subjective idealism is so abstract, that to find beauty in it requires a very particular sense of beauty tending toward maximum parsimony and simplicity. So there is a possibility of someone studying it for its aesthetic beauty, but I want contend it won't be that for most people who might want to study it. So what might the utility be?

Hypothetically a subjective idealist can hold any sort of axiomatic commitment(s). A subjective idealist can even hold a commitment to the axioms of physicalism. If so, what is the difference then between a subjective idealist holding a commitment to physicalism and a bona fide physicalist? The difference is that a bona fide physicalist doesn't feel that the postulates of physicalism are a choice. A physicalist will feel as though the truth of physicalism somehow impresses itself upon the mind whether one likes it or not. So in other words, in the language of subjective idealism, a physicalist is someone who has othered or disowned one's own commitment to physicalism and is no longer consciously aware of it.

And these sorts of othered commitments can be the strongest ones. These are the commitments that are tacit, unspoken, default, instintinctual. They're unspoken because they're so "obvious" that they don't need to be mentioned. They're so widely and pervasively assumed in the subjective sphere of one's own mind that one needn't discuss or think about them. And there is a lot of power in this. Allowing one's own commitment to become tacit and implicit to the greatest possible degree makes the experiential consequences of that commitment very stable and densely apparent.

And now we can understand why someone might want to study subjective idealism.

Simply put contemplating subjective idealism returns a sense of personal conscious choice to one's deepest core commitments. And this in turn opens up the possibility of making a change at the most profound level of one's relationship to one's sphere of experience.

This suggests a strong theme of discontentment at the deepest level of one's phenomenal reality. Why would anyone even think about changing one's fundamental axioms about phenomenal reality if the person considered them even remotely workable?

And it also suggests that one is considering alternative commitments. So if not physicalism, what then? I suggest that subjective idealism itself is too thin, too abstract, and so I don't think it can replace physicalism by itself. Becoming consciously aware of one's commitment to physicalism weakens that commitment, but if we're not going to contemplate any alternatives, there is no point in weakening one's perception of physicalism.

Another thing to consider is, do we want to jump to just one long-term alternative? Or do we want to develop a more complex system of relating to one's experience through the lens of more than one commitment in parallel?

And if more than one, then how many? Two? Three? More?

There are so many possibilities here that I cannot even imagine them all. I just intuitively feel that the choice here is mindblowingly wide open. My own ready imagination is restricted by prior expectations. What I might be able to imagine tomorrow might be different from what I can imagine today. What one can imagine in principle is different from what can readily imagine right now. One choice that's obvious to me personally is going for subjective idealism plus a dual combination of physicalism and solipsism. So one way to exercise this is to relate to one's experience as a physicalist during most typical activity, but to relate to one's experience as a solipsist during a magickal ritual. There are many possibilities, and this is only one, just as an example. Another possibility is to relate to one's experience as a physicalist when comfortable, but in times of crisis relate to one's experience as a solipsist. An obligatory car metaphor is that you use cruise control when the driving is safe, but take manual control of the car when it's potentially dangerous. So this presupposes being able to shift one's manner of relating when necessary, and this implies that one has to be aware that even such fundamental and axiomatic commitments as physicalism are voluntary, and this is exactly what studying subjective idealism can accomplish.

Other slightly less obvious possibilities can include: living with the ability to switch on demand between animism and solipsism. Jumping to full-time animism, where subjective idealism is only a realtively brief transitional period necessary to accomplish the jump. One can even live with the ability to switch between physicalism, animism and solipsism. Or one can live with the ability to switch between animism and physicalism under the framework of subjective idealism. So it seems to me that if one wants to be able to switch rapidly between two or more sets of fundamental axioms regarding how to relate to one's experience, then subjective idealism is helpful on a long term basis. And if one wants to just switch from physicalism to animism, then subjective idealism can be helpful as a transitioning phase, after which one can become a bona fide animist.

Another possible reason to study subjective idealism is to gain the ability to update significant details in your otherwise favorite system of core belief.

So with the aid of subjective idealism one could shift one's commitment from physicalism A to physicalism B. As an example, maybe in physicalism A faster than light travel is impossible, and in physicalism B it is possible.

There is another powerful reason to never become bona fide anything other than a subjective idealist. And that is, you may realize that no set of axioms about how to best relate to your subjective experience is going to be desirable forever. Since you anticipate the need to switch at some point when you grow tired of a certain way of life, you may want to *keep yourself ready* for such change by having never allowed yourself to get to the point where some core metaphysical commitments have become instinctive and unconscious. That way if you realize you may want to live 30 human lifetimes as an animist, you could do that, and then on your 30th lifetime you could switch to say physicalism without any particulalry arduous spiritual effort, provided you kept yourself a subjective idealist with a commitment to animism and never became a bona fide animist.

[...]

> Q: Subjective Idealism is a good place to be in during physical danger as well. Re-label the danger as neutral or even a big positive and suddenly you're out of danger. Then you can drop back into a sort of physicalism, safe and sound. If you're in the process of losing your house, re-label the experience as A Brave New Adventure and BAM everything is great! This is what I was talking about when I mentioned stepping out into a 3D world and coming back into the 2D world at your own discretion.

I agree. I think a lot of people actually do this on an instinct during times of perceived great danger. There is a secret subjective idealist lurking below the surface in quite a few people the way I see it.

> Q: I can have conversations with my surroundings with the full understanding that it hears me in its own way.

Exactly. :) If you're talking to your surroundings and especially if they talk back to you, that's animism.

In case someone here doesn't know, animism is a worldview that says even a forest or an ocean can have subjective inner being and you can talk to them in a meaningful way. So as an animist you can ask the forest to help you hunt, for example. Or you can ask the sky to rain. Or you can ask the wind about the location of something and then listen for how the wind will answer. That's animism in action. To an animist the wind is not an inanimate force. An animist can also talk to plants and plants will talk back to them. From a physicalist perspective all that is sheer insanity. Whereas some olde tyme shaman will just go "Yea, if I want to know whether the plant is edible or not, I just ask it, and they also tell me what sorts of diseases they're good at healing."

Personally I have very limited contact with animism. I've never been able to talk to a plant and I haven't really wanted to either. But I do think the idea is interesting and worth keeping somewhere in my mind. Animism is very rare in the world as I know it. I think all the different ways of relating to one's experience are at least nominally interesting.

> Q: Are there any other systems you have experimented with switching to in this manner?

Not that I know of, so the answer is either "no" or "if it happened it must have been unconscious."

I'm mostly interested in subjective idealism, solipsism and physicalism. I play with the idea of talking to various deities sometimes. So for example, I think about Odin or Freya sometimes. I don't get all that involved in such thinking. I'm not sure what to call this kind of belief structure where you believe there are invisible forces at play. Maybe spiritism? Generally I don't dive too deeply into it because I don't like being at the mercy of the various unconscious forces. But I do think it can be interesting. Particularly if I could establish a really reliable base of understanding and experience, maybe I could then deliberately expose myself to some more destabilizing forces just for fun, but that's not anything that I plan to do in the near future.

> Q: That idea of conscious spiritism is interesting. :) I did it unconsciously when I was younger. I was religious and also believed in spirits so it just felt like the default. I remember looking into the dark and trying to see the monsters and demons. I've tried it recently and ended up undergoing accidental demonic possession. They came out of the dark and entered me. It was wonderful. They were very caring and heart-driven demons. So I've used spiritism in that manner recreationaly a handful of times.

That's interesting. And kudos to you on not being afraid. I've had a number of experiences where it felt like I was being manipulated by some unseen forces and generally I've been terrified. Like one time I was pulled through a wall into different dimension of sorts. One of the scariest times of me life. Haha.

> Q: Thanks. There's a reason I wasn't afraid. I was having an awful, self-loathing day, and I had spent the latter half of it putting myself in every uncomfortable situation I could out of disdain for my self. I was feeling self-conscious so I forced myself to look people in the eye and wave and smile at them and talk to them. I was feeling lethargic so I force myself to walk for 4 hours at night. I was thirsty so I didn't buy a drink when I was out and about. That's all seriously useful for breaking through. Fuck our insecurities and uncomfort. Eat it up!

Ah, I do some of what you talk about here some of the time. But! I am hip to the danger of such thinking too. **I refuse to fall into unconscious provism, be it proving something to others *or* to myself.**

Mindseal - Gaining confidence by facing challenges is limited.

When developing an ability to assert arbitrary propositions as knowledge it's necessary to have at least extraordinary courage, if not fearlessness. It is well known that one way to develop courage is by deliberately subjecting oneself to difficult experiences. Asceticism is a practice in that vein, but challenges don't have to be in the form of body denial or conventional personality denial as in the typical ascentic practices. Anything that puts one outside the comfort zone is a challenge.

For a thoroughgoing subjective idealist such challenges can at times be really outlandish, unreasonable and mad in order to be effective, because a more "usual" sort of challenge is just not necessarily going to be felt as a meaingful or interesting challenge. Plus, in order for a challenge to be effective at liberating one from rigid conventional habits it has to be intimately conceived. If one seeks freedom one must only undertake challenges of one's own design and refuse all other challenges as meaningless. That way one can take conscious responsibility for the challenge as well as understand the ins and outs of why this or that area of personal sensitivity must be faced head on in some case that's particular to one's subjective state. That way a challenge will fit neatly into one's own unique manner of development and it will correspond to one's personality in a way that's authentic.

Plus, I don't hear about many spiritually liberated people who are good at hitting the boss' deadlines. So rising to other people's challenges is something I consider a total waste of one's time and I don't recommend it. If ever the word gets around, you might have a line of trolls coming your way with all kinds of challenges for you. Plus, rising to other people's challenges is generally done with the desire to satisfy those people's expectations rather than one's own. But it is yourself that you have to convince of your capability and no one else.

Consider how this or that challenge would fit into your plan to liberate yourself from convention.

But there is a problem with challenges. The problem is that challenges don't prove anything, even to yourself. After all, if you rise to the occasion once, maybe it was a fluke right? So maybe you have to do it twice. But then again, two times might have been a fluke, so three times is better. But wait, those three times don't count because you were young and strong. Now that you're older you have to do it again to see if you can still do it when older. And so on. In other words, if one wants to doubt oneself, the possibility for a doubting narrative is *always* there!

That's why challenging oneself can easily become a trap of perpetual insecurity where one constantly feels the need to overcome this, that, and the other, to repeatedly prove to oneself one's own greatness. One might even come up with a slogan for this hapless attitude, "I'm only as good as my last challenge!" Maybe it will sound familiar. Someone wise in the way of subjective idealism will recognize this trap.

The goal then is not to prove anything. The goal is to learn how to rest in the knowledge of capability, no matter what. It is that state of knowing that's the goal. Because ultimately such knowing cannot be justified by anything, it is essentially madness. So trying to attain such a state through a means that's entirely reasonable is not likely to work.

What I find works best is to rise to this or that challenge on occasion, but to do so sparingly, and to know that one's state of confidence and capability cannot be earned or proven. It cannot be proven to others, and it cannot be proven even to oneself. Rather, the knowing of capability is simply assumed without anyone's approval or permission. Once assumed one then commits to living in line with that knowing. And that's all there is to it.

Of course one major reason why such a tactic can work is precisely because of subjective idealism. So if you understand what makes subjective idealism true, you're not going to be entirely unreasonable in your madness. Then you might only appear unreasonable from the POV of convention.

[...]

> A: *Really* nice post. *"What I find works best is to rise to this or that challenge on occasion"*; Did this today. Went for a tennis match with an old friend and wound up *deciding* to have a really close match but ultimately beat him in deuce really late in the set. We wound up finishing 9-8 since "neither of us could break the other's serve". Like you said, no way it can be proven to yourself or anyone, you just decide to do it. *"So if you understand what makes subjective idealism true, you're not going to be entirely unreasonable in your madness."*; Yeah its ultimately a structure of empowerment. One that happens to be incredibly consistent, perhaps irrefutable. Doing challenges for the sake of enjoyment is okay *if* it is in fact enjoyable. I think the second it becomes a tool for the sake of validation is the second you've outsourced your capacity to validate yourself *to* some activity, within which your success, or lack there of, will determine your feelings of worth. **Doesnt make sense if you are the final arbiter.**
>
> Q: How much of a difference would it make to have actually done something, or just to have resolved to remember having done that thing? Is there any difference, in a subjective idealist world?

There'd be no inherent difference, but you can hold that there is a difference. Subjective idealism allows you to structure your experience however you want, so long as you recognize that's what you're doing and take responsibility for it.

Mindseal - What is 'mind' the way I generally use the term here.

The mind is a threefold capacity to know, to will and to experience. I call it a "threefold capacity" because there is no knowing without willing and experiencing. No experiencing without knowing and willing. No willing without knowing and experiencing. In other words, the capacity is one indivisible whole, but for convenience we can identify three sides to it. There is a side of knowing. There is a side of willing. And a side of experiencing. So from this it should be obvious that the mind as such is not any of the specific mental states, individually or in any combination.

So why don't I call it "consciousness" like some others? That's because we have a concept of subconsciousness, and there is even a concept of superconsciousness. Both sub- and super- are outside the range of customary awareness, but sub- is kind of dumb and it's best at following orders, whereas super- is more intelligent than your customary level of intelligence and is omniscient.

So because consciousness is bracketed by super- and sub- I find it best not to take consciousness as the ultimate ground. Instead I take mind as the ultimate ground. This avoids a mistake of taking the most obvious level of appearance as something ultimate. And this is consistent with a subjective idealist position of anti-realism, which is an idea that how things appear is not how they are. Another way to say this is that appearances are suggestive rather than informative. Appearances are subjective. They pertain to a certain commitment, to a certain manner of dreaming, and are not indications of anything "out there."

Also, knowledge with the most experience-defining power is tacit knowledge. The strongest and most influential knowledge is outside the customary range of consciousness, so drawing people's attention to consciousness will be bad form for the weird way. If you're going to want to play with your experience at the most profound level you will need to become reacquainted with the deepest and most implicit forms of knowledge. You'll have to make conscious what formerly was sub- and super- conscious so that you understand what's going on and why it's going that way. Once you understand it, you have the power to change it. You cannot change something you don't understand. If you don't understand yourself, you cannot change yourself. If you don't understand the world-appearance, you cannot manipulate it. You cannot manipulate a black box.

Or put another way, you're already always manipulating everything, but because of the narrowing of consciousness and because of being obsessive about certain narratives (primarily physicalism, but not limited to that), you lose awareness of the options that you still have and it then feels like things are beyond your control. In fact getting things to feel as though they are outside your control is one kind of magick in and of itself.

So then what is knowledge? What's the difference between thinking and knowing or believing and knowing?

Knowledge is an assertion you're willing to *stand on* without hesitation and without wavering. Because such assertions are ultimately not grounded in anything other than your own commitment to them, they're in a sense insane (depending on how we define insanity). So all knowledge, as my friend Aesir puts it can be regarded as a form of insanity:

> “If we start with the conventional idea that having confidence in a belief without justification is irrational and insane, then all beliefs, all possible perspectives, are insane. There are no objective, perspectiveless perspectives. All belief systems are fundamentally irrational and baseless. Because you must adopt some perspective to live, consider your present mode of insanity. Understand it, and find the ungrounded assumptions which guide your life. Is this the insanity you desire over all other possible insanities? Is your subjective reality working the way you want?”

I am pretty fond of this paragraph.

So thinking is the most volatile mental activity, and believing is when some ideas begin to gain prominence in your mind as your commitment deepens. Beliefs affect behaviors and major life choices. And the strongest and most implicit form of commitment is knowledge. Compare "I believe the sun will rise tomorrow" to "I know the sun will rise tomorrow."

Probably most knowledge of the kind we'd be interested investigating is something habituated and tacit because once you refuse to waver on an assertion and begin living with it, it becomes more and more automatic, and once it becomes fully automatic it slides away from your consciousness, you don't notice it anymore per se, unless you remain vigilant. But when potential knowledge drops down to its tacit form and becomes actual lived knowledge, it's the most powerful! So for example, how much do you doubt that the sun will rise tomorrow? How often do you think about the sun rising tomorrow? I bet zero times on most days? Probably zero times in any given decade? If you ever doubted such a thing, it's probably just now. But probably not even now. Probably even me asking the question about the sun maybe not rising tomorrow is not enough to stir genuine doubt. **This is the power of knowledge. You *know* the sun will rise tomorrow.** That's the power of your subjectivity!

Subjectivity is not a gradient. It's not possible for you to be more subjective or less. It's not possible for anything else to be more or less subjective. For something to be subjective it must pertain to a point of view. What does it mean something pertains to a point of view? It means something only makes sense or only appears under certain mental conditions and at no other time. If something pertains to a point of view, it means outside of that specific point of view, it is inaccessible, unknowable. If you understand subjective idealism, you have to realize that all specific features of your experience from the subtlest to the grossest levels are private and unique to your point of view.

It's crucial to understand what a "point of view" really is. It's not the case that Nefandi has one point of view and Aesir another and so on for everyone of 7 billion people. No, no, no. That's not subjective idealism at all. In subjective idealism the understanding is that I have a point of view. From that singular point of view I experience Nefandi and all the other people. All these experiences pertain to this one singular point of view of mine. And because of that, once I begin dreaming, I usually don't know about Aesir, since it's not pertinent in most of my nighttime dreams. Of course the potential to restore the waking context exists in a *typical* nighttime dream, and thus subconsciously the notion of Aesir is still available as part of my commitment (overall mindset). But the point is, everything I know about any other person I only know *because* I have a point of view! In other words, I can't really know something that's not my point of view. I have no access to such!

So subjectivity is total and it doesn't come in degrees. Subjectivity doesn't increase or decrease. Instead *the content* of subjectivity can change. But the fact that all content is subjective is not going to change. The changes in content will fall along customary patterns most of the time, but if you change your commitment, the change in experiential pattern can be radical.

Generally the mind tends to operate in a certain style. It means certain themes are recurrent. Certain types of mental activity are habitual and recur regularly. A style of mental life can be called 'a mindset.' It is crucial to be able to distinguish the mind from a mindset.

The mind is a threefold capacity to know, to will and to experience. But a mindset is a specific style, a specific manner of using that capacity. That specific manner of using mental capacity can also be referred to as 'a commitment.' It's a commitment when you park on it and stay there. So you develop a certain style of mentation centered on certain postulates, and you park there. Once that's done, your postulates (gradually) acquire the weight of knowledge and drop away from your customary consciousness (unless you're doing something weird with your mind), and at that same time these postulates gain immense power, even to the point where people feel trapped by those postulates and begin seeking liberation.

If you understand anything I am talking about here you must immediately realize something like, "wait a second, so ultimately I am not even a human being." If you're thinking that way, you're probably really getting what I am talking about. If it never occurred to you to question your humanity or your membership on planet Earth, then you are reading what I am saying without any significant understanding.

Mindseal - Othering: subconscious mind is both helpful and problematic for the same reason.

Subconscious mind is a region of our own mind that's been so-to-speak "othered." We "other" it because we don't want to do boring and uninspired tasks like growing our hair and nails. Which is to say, even inside what we customarily consider "our own" being, there is all sorts of automatism. This automatism implies that the mind that's performing alterations, such as adjustments to hair length, to skin texture, and so forth, is not entirely under our control, and mostly we like it that way and indeed, demand it.

So this has at least two implications. On the one hand, boring and stupid stuff gets done automatically in the background. But, and this is a big but, precisely because auto- means "on its own" and it implies othering, it can all go haywire. Our little bot-mind can become HAL-9000. Unlike HAL-9000 our subconscious mind is not literally a machine. I'm using "machine" here as a clumsy and inaccurate metaphor. How would you like a disease or a strange growth you didn't exactly ask for? It can happen precisely because we offload this sort of thing from our conscious awareness, and so we give an (deliberately and gleefully) ignored region of our mind the ability to make some degree of independent choices, and those choices are not always good ones.

We don't like the world to stand still, waiting, while we make a decision where to place each particle of it. This is why the subconscious mind is a form of autopilot.

The good news is, it's not a completely independent mind. Like a computer, it does accept input from its boss - you. Also, if you like, you can completely eliminate the subconscious region of the mind, but warning, if you do that, time as you know it will stop, because everything will become suspended in relation to your own mentation (mental activity, mental life). Your mentation is the only thing that will move, and nothing else, and so, if your mentation doesn't move, nothing at all moves. Which is a very scary state to be in, and you may not enjoy it.

We are lazy fools. We like easy entertainment. We ignore the saying "if you want something done right, do it yourself." We love outsourcing because we're trying to maximize profits and minimize personal responsibility. If you find your world running away from you, it's because you've been too obsessed with having fun while hoping the world will automatically do the right thing. But precisely because you don't attend to that which is automatic, it doesn't have to do the right thing forever. It can begin doing a thing on its own, a thing which you no longer like. If this happens, you have to smack its arse and remind it who is the boss. Remind your subconscious mind whose mind it's carved from. Remind your subconscious mind who is the witness of all its antics. What is a producer without audience? If necessary, annihilate and crush your subconscious mind, until it utterly submits to being either eliminated or reprogrammed. However, just reminding it that you may do so, with the full knowledge and intent, will often be sufficient to scare the bejesus out of it, and gain its compliance. This is why Jesus said, if your eye sins, tear it the fuck out. Meaning, don't spare it just because it's yours. Whack everything that stands in your way, even if it's you, or *claims* to be you. Then you'll be boss.

And then you can be lazy again, because your subconscious mind will show you exactly what you like seeing. You'll have fun and relax. And the cycle will repeat. But it's OK, because who has limitless time? You do. So you'll just whack your subconscious mind again when the time is right. No biggie.

Mindseal - Twice perfect.

There are two polar complementary dimensions of experience: tolerance and expressiveness. When one's tolerance has been perfected there is no urgency to modify any experience to be something else, no matter what that experience may feel like. When one's expressiveness has been perfected, one regains the knowledge and the courage necessary to exercise intent along its full range of ultimate possibility, thus being able to manifest any experience that could be experienced even in principle. **This second perfection we know as magick.**

If you cultivate tolerance without expressiveness you'll be like a patient victim, able to endure but passive and lacking creativity. And if you cultivate expressiveness without tolerance, you'll be like a perpetually frightened maestro for whom magick is not a leisurely pleasure but a dire necessity at every turn in life.

May you all be twice perfect.

Mindseal - Subjective experiential anatomy of a person.

We've all heard of anatomy. Anatomy is body's structure. However, it's rare to talk about personal subjective anatomy. Subjectively we aren't our bodies. So then, what are we? What can we say about ourselves that is even remotely true? I will try to be as practical and as down to earth in my exposition as possible. Polemics do not interest me. What interests me is my own understanding and experience of what it's like to be me, and I imagine, you who read this are interested in what it's like for you to be you.

It's hard to say what I am and it's easier to say what I am not. So I want to begin with what I know I definitely am not. I know I am not anything that's optional, since I outlast all options. So for example, I know I am not a human body with its left arm up, because the left arm can be down and this doesn't remove the fact of personal experience. I know I am not a human body, because in dreams I've experienced myself with different bodies, sometimes even non-human ones, and still there I am able to exercise my will, able to know and able to experience. So all the things that appear to come and go, including the human body, and including the earthly world of convention which departs from the mind during every dream, I am not those things. However, in all this there is a kind of constancy. There is a constancy of capacity. When my experience changes, my capacity for having an experience remains the same. So if during a spiritual vision I appear to have no solid body, my capacity to be able to experience myself as though I were inhabiting a solid body remains intact. When I close my eyelids, the view of the surrounding environment goes away, but my capacity to view the surrounding environment remains unchanged. So now a capacity appears to be a good candidate for what I really am. From experience and from analytical deduction, both, this capacity appears primordial. Even if I don't remember something, my capacity to have memory remains undiminished.

When I relax, my capacity for exertion doesn't drop off. When I tense up, my capacity for relaxation is not destroyed. This is true for any and all levels of relaxation and exertion. Even if I can't *currently* exercise some area of a capacity, it doesn't mean I can't exercise it *even in principle*. For example, right now it's difficult for me to visualize an entire room with all its detailed contents, colors, textures and so on. But that and arbitrarily bigger and arbitrarily brighter visualizations are within my primordial capacity even if I do not yet have ready access to such. What we have ready access to can change, but it has no influence on the ultimate potential which doesn't oscillate.

I can contemplate my internal state and I can look out onto the surrounding environment. That means I am not located internally or externally, since both viewing directions are optional to me. So that means I am not inside anything. Nor am I outside anything. If I were inside something called "myself", I'd be surrounded by myself on all sides and be unable to examine the environment. Likewise, if I were inside something called "other," I'd be surrounded by the environment on all sides and be unable to examine that which we conventionally call "my own internal state."

Let's examine what happens when we might say "I feel cold." What happens? Who is cold? What is cold? It's not obvious at all and should be examined thoroughly. Right away I know the flesh of the body doesn't get cold, because no matter how cold the flesh gets on a body in the morgue, it doesn't suffer. Similarly, if I were to cut my arm off and freeze it, I wouldn't feel cold. So it can't be the body's flesh that gets cold when we say "I feel cold." So what else could it be? Does my mind get cold? Remember, the mind is a capacity. It's a capacity to know, to experience and to will. Can a capacity get cold? That makes absolutely no sense at all, at least not

in any ultimate sense, because ultimate capacity is always the same without any oscillation through time. OK, then what else could be cold? Not body. Not mind.

What else can get cold? I have an expectation of warmth. When that expectation becomes frustrated I report "I feel cold." So literally what gets cold is neither body nor mind, but my expectation and perhaps craving for warmth. But we don't usually say "my expectation and craving for warmth just got cold," do we? To me that's very, very interesting and useful to know. We can say similar things about feeling hot, feeling pain, feeling itchy, and so on. Like what's itchy? Next time you might itch, try to remind yourself that neither your mind nor body can itch, and then see if you can meditate on that.

I've already mentioned capacity, and capacity has ultimate extent and ready extent. Your ready capacity is what you can do/be/experience either immediately or with very little training. And your ultimate capacity is what you can do/be/experience at all, in principle.

As I said the body is not what I am from the POV of ultimate capacity. However, from the POV of *ready* capacity, even though I am **still** not a specific human body, I am something related to it. So during every dream the conventional human body disappears and is replaced by a dream body, which for me on some occasions hasn't even been a human-looking or human-feeling one. And yet, I keep returning to something resembling the human body all the time. Not only do I return to a human body upon waking from a dream, but even in dreams there is a noticeable propensity for me to dream as though living through a human or human-like body. The specific visions of the body change often, roughly once a night at minimum, but the general character of me almost constantly centering myself on a vision of a human body remains the same in the near term. So what is that?

I've experienced myself dropping out of the human body while awake, and every time I felt fear and a desire to quickly recenter myself back in the familiar body experience. What is this? That's craving, (desired) expectation, habit. I'll just use expectation as the term. Strictly speaking we can analyze expectation the way we've analyzed getting cold. Who or what expects? We know the flesh doesn't expect anything. We know the ultimate capacity of mind doesn't expect anything either. So in an ultimate sense I am not my cravings or expectations, and yet I am dominated and affected by them so long as I don't take any measures to rid myself or free myself of them. But because I do have an option of ridding myself of any expectation, ultimately I can't be any specific expectation or any set of expectations. And yet, in practical terms, because I do commit myself to certain expectations, I become those expectations for the duration of commitment.

So although I know I am not a human body, from the POV of *ready* potential I must be an expectation for a human body. This is important. That means even at the relative level I can't say I am a human body. I am only an expectation of a human body, and this is something very subtle and very mental by nature, and hard to become aware of. The obvious thing to be aware of is the form of human body or the environment. But expectations aren't obvious nor is the understanding of oneself as a capacity, be it ultimate or ready.

Mindseal - Why simplistic ego-bashing and ego-denial are not part of the weird way.

All experience is perspectival. Which is to say, whatever the present experience is like, there are other alternatives that could have been experienced but aren't now. That's what "perspective" means. It means no matter what the experience is, it's *never* reflective of every possibility. It's also precisely because of this **we don't rely on evidence. Evidence lies.**

This implies choice, selection. **It implies volition. So subjectivity implies volition.**

And vice versa. If we start with volition, we'll end up with subjectivity.

Because of that, whoever is reading this, know that you can't ever die. Your conventional body could die and if or when it dies, it disappears as a vision in front of you or in front of others. It dies *because* someone is there to see it die. You were never born. All you can do is transform your perspective. But your perspective isn't created or destroyed except maybe from another perspective! But those other perspectives are just that: subjective perspectives! Not the truth. Not anything objective. Not gospel. Not data. Not dogma. Not "how it is." Even 100 billion such perspectives seemingly working together do *not* and cannot depart from subjectivity. If 100 people like strawberry ice cream, it doesn't make it less of a preference than if only 1 person liked it.

So if you understand this properly, you'll realize your own perspective should be the most important perspective for you. Your own perspective is the perspective by which you live or die, by which you rise or fall, and by which you feel pain or pleasure, and by which you experience wisdom or foolishness. Let me repeat: your own perspective. Your own. Not mine. Not hers. Not his. Not its. Just yours!

So a conventional image has a problem in that it's a story of limitation. For example, you're a man or a woman, but you can't switch or be both according to convention. (A hermaphrodite is neither man nor woman because to be both man and a woman means to satisfy the conventional demands of both men and women, and hermaphrodites cannot satisfy either such demand.) Nor can you be a neuter. According to convention you can only be in one place and not in two places at once. And of course there are more limitations that I don't have the time to enumerate. So *that's* the limitation a specific *kind* of self-image imposes, the kind that appears to be common wherever I look (I probably have something to do with it, yea?).

So don't bash your ego. Don't bash your image. Don't deny yourself or try to destroy yourself. Whatever you do, you'll always be something or someone experiencing something. Always. You don't have to be human. You don't need to have a body seemingly made of flesh (which is to say, you don't have to revolve around a tactile/kinesthetic structure in your experience). You'll never succeed in ridding yourself of yourself in any kind of *metaphysical sense*.

Listen, whatever you *actually* are, you can never change it. And whatever it is you aren't, you can never become it. So if you are anything, you can't get rid of it. And if you aren't something already, you can't become it. Think about it long and hard.

So when you perform magickal transformations, including when you transform your image or persona, please understand. There is something that transforms. And something that doesn't transform. If you have no idea what it is in you that doesn't transform you'll never achieve greatness.

And if you think you'll someday be ego-less, you're just wasting yours and other people's time with that dead-end idea. You'll always experience something and not something else. Even if you experience everything, then you're not experiencing a small fragment, so even "everything" would be a choice, and a limited one.

What's never limited is your potential. Your potential is not limited now. Hasn't ever been. And never will be limited. But whatever fragment of that infinite potential you will want to emphasize, stabilize, make bright, familiar, and reliable, it will always only and ever be a fragment. And that's OK.

So you'll always have some self-image. You'll never get rid of it. The best you can do is *stop being unconsciously inflexible about the specifics of what and who you appear to be* to yourself and to others. Stop bashing yourself because some Zen moron called "Zen master with an inka" told you to. Stop seeking mindless annihilation, because you won't find it. But if you think you can find it, fine, do it. Go ahead.

AesirAnatman - Modes of Reality Construction

Background Ideas

First, all of these modes of reality construction are contrasted in terms of how you relate your perspective to other perspectives. This is the essential differentiating idea. So, what is a perspective? At root, a perspective is a set of memories, beliefs, expectations, experiences, etc. which is contrasted with other sets of memories, beliefs, expectations, experiences, etc. (other perspectives). A perspective is a shape that intent can take. Your intent can take infinite shapes, so there are infinite perspectives available to you in the realm of potentiality. Whatever shape your intent presently takes is your actual, or manifest, perspective, as opposed to all the potential, or unmanifest, perspectives. (Don't take the distinction between actual and potential 100% literally here. The two blur into each other)

Objects and appearances – Second, let's look at what our idea of an 'object' is. An object is different from an object-appearance. The object-appearance is the immediate phenomenal aspect of an object. For a tree, the object-appearance is the visual appearances of the treebark and the leaves, the tactile appearances of the roughness of bark and smoothness of leaves, the fragrence of the flowers, etc. This is the object-appearance of a tree. Now what is our idea of the tree itself apart from these immediate appearances? We think the tree as a history as part of the world. And a future. We think the tree-appearance will transform and change in a coherent way according to the laws of nature which we think govern the transformation of tree-appearances. Our expectation that the tree consists of certain other tree-appearances if we touch it or look at it from a different spatial position than present. All of this can be summarized by saying that we have beliefs about how tree-appearances manifest and transform in our experience and world. The 'object' that is the tree is your memories, beliefs, expectations, narratives, etc. about this tree-appearance beyond it's immediate phenomenal character. The 'object' that is a tree is your *idea* of the tree. So, we have objects, and object-appearances (also, don't take the distinction between objects and object-appearences 100% literally. However it is very useful at this level of contemplation, imo).

Bodies and perspectives – Third, most objects that appear to us are conceptualized as in some way being dead. That is, they are not sentient – they are rigid material mechanisms, or rigid energetic flows, guided by some dead, fixed principles of motion and transformation. However, some objects are associated with perspectives. They are objects associated with life and sentience. We call these objects bodies. What are bodies and how do they work? How do we associate perspectives with bodies?

First, we need to differentiate three things here: body-appearances, bodies, and perspectives. Body-appearances and bodies are respectively a form of object-appearances and objects. The body-appearance of my friend is the way his body and face look, the way his voice sounds, or the way his body feels if touched. The body of my friend is my conception of that appearance associated with a 3D spatial object that I believe can be viewed from all sides, can move and transform according to certain physical rules, etc. The perspective is the state of mind I think of as governing the motion and changes of the body. This is in contrast to that which I conceptualize as governing the motion of dead objects: the laws of nature.

Just as the laws of nature are something I conceptualize as governing objects (which are ideas I use to give meaning to object-appearances), so too are other-perspectives something I conceptualize as governing bodies (which are ideas I use to give meaning to body-appearances).

When I conceptualize an other-perspective, I can only imagine it as a perspective I could have. I cannot imagine a perspective from an outside POV. That's impossible (which is why we call perspectives subjective).

Observation v. Magick – Now, in general there are two opposing ways to approach apparent objects in the world. Either you watch your unconscious habitual manifestations of object-appearances and learn your unconscious ways of modeling objects, and you strengthen and reify those models (this is what implicitly happens when people assume objects are self-existent and external), or you exercise conscious magical transformative power over your idea of the object and the object appearance, to adjust your models of how objects and appearances unfold and manifest.

Of course, this applies to objects like trees. When we assume the world is self-existing, i.e. when we want to understand our own habitual models of manifestation without destroying them, then we observe the world. By doing so we learn what patterns of manifestation are normal. As we develop an understanding of our own intentions and make them conscious, we can learn to use those understandings to interact with the world consciously and meaningfully. This is how we can come to learn how trees, or metals function in the world. We don't tamper with those manifestations consciously (for the most part anyway), and instead learn to understand them. Similarly, you can learn to make your intentions of how trees function conscious and familiar to you and then transform those intentions consciously. This transformation is called magick. Magick, or direct willful transformation of your intentions rather than the strict observation of them, is the way you control your body.

However, this also applies to the perspectives of others. When we assume other perspectives are self-existing, i.e. when we want to understand our own habitually manifested models of other-perspectives, then we observe the bodies of others. By doing so, we learn what sorts of intentions these other-perspectives consist of. We can only do this if we have a system of translating the actions of bodies into understandable intentions. But, the details of how that functions, and how from that language develops, are for another post. Anyway, as we develop an understanding of our own intentionally othered-perspectives and make them conscious, we can learn to use those understandings to interact with others consciously and meaningfully. This is how we can come to learn about the perspectives of others in the world. We don't tamper with those manifested perspectives consciously (for the most part anyway), and instead learn to understand them. Similarly to with objects, you can learn to make your intentionally othered perspectives conscious and familiar to you and then transform those perspectives consciously. This transformation is also called magick (specifically telepathic influence magick, and is often looked down on by humans).

The Modes of Reality Construction

In context of all of this, let's look at the three reality-construction modes I proposed in my original comment: Anarchic, Democratic, and Despotic.

Anarchic or Solipsistic – In the Anarchic mode, there is no respect for other-perspectives. An individual conforms their beliefs about objects, the world, and other perspectives to whatever they want and expeirences the world in context of their newly created beliefs. Such an individual is regarded as completely crazy and insane by human, worldly standards. In fact, any convention whatsoever other than conventions consciously created and maintained by lucid beings would consider this mode insane. That's because humans usually think there is a 'real world' out there and changing your experiences and beliefs won't change the actual reality, which means you could risk destroying your real body and living in a state of delusion and

hallucination. This mode, from the subjective idealist perspective, is by far the most powerful. It also can be the most isolating if misused (unless isolation is what you're looking for).

Democratic – In the Democratic mode, there is roughly equal respect for other-perspectives and your own-perspective. An individual conforms their beliefs about objects, the world, and other perspectives according to some collective system, and experiences the world in context of those new beliefs. There are two primary species of the Democratic mode: the scientific, and the magickal. In the scientific species, you study your own mental habits of manifestation (the patterns of phenomena in your experience). Others also study the patterns of phenomena in their experience (their mental habits of manifestation). Then, you come together and compare notes. Everyone agrees to believe whatever patterns were most common for most people, and to conform their minds to this majority habit. Eventually, deviant mental habits are eliminated and the world becomes more and more solid and stable and the same for everyone and not subject to alteration. In the scientific mode, this can continue until even models of how your inner worlds develop and people start to lose a sense of power over their inner worlds (e.g. my mind works according to fixed, scientific, rules = defining your own mental action in terms of chemicals, psychological models, etc.). Generally, this view is done with the belief that some 'truth' is being approached and more is being learned about it. It is hypothetically possible, however, to engage in the scientific mode from a lucid POV, if you so chose.

The other major species of the Democratic mode is the magickal mode. In the magickal mode, we don't all conform our minds more and more to our collective fixed habits. Instead, we all believe that everyone's beliefs exert some degree of influence on reality. i.e. you conform your mind to whatever most people believe, and everyone else does the same. The biggest difference with this mode is that you and others also have a role in shaping or altering reality. There is an understanding that individual can put pressure on the group-reality, and alter it somewhat. The more people who jump on board, the more your group-reality is altered. So, in this view, because most people are physicalists, the world will appear physicalistic. But if most people started to become animists, the world would start to look more animistic (i.e. in both circumstances, as other people's views changed, you would start to alter your views). Similarly, it might be the case that magickal traditions and beliefs that historically had more adherents might be more powerful than new traditions, if you make it a democracy of all people in history. Conversely, it might be a democracy only of all people presently alive, which would mean whatever belief-systems are most popular right now would be most powerful and most influential in reality. In this world, everyone can use magickal influence to exert *some* pressure on the nature of reality, but no one will override it 100%. So, you are less powerful than in the anarchic mode, but you still have a little power. And it allows for other people to self-define mostly. Of course, it's possible that the beings in your realm decide collective to take there reality to a place you don't want to go, just like the scientific mode or the Despotic mode. This mode can easily be imagined as a self-reified mode (the beings participating might consider it the 'real' or 'right' way that reality works), or as a lucid game mode.

Despotic – Last, the Despotic mode. This one is simple enough. It's when you conform your mind to another person or group's conception of reality. This takes two ordinary forms: either the adherents believe the authorities have some sort of privileged access to 'truth' (the 'right' beliefs) and they want to know those right beliefs and conform their personal beliefs to the truth (which would encompass organized religions and cults). OR. The adherents are forced to conform their minds to the authorities because the authorities have some sort of power over them (i.e. a state forcing masses of people to believe a religion (Medieval Christianity in Europe) or to believe state propaganda (totalitarian regimes)). I guess in principle a lucid individual might choose to conform their mind 100% to the view of another just as a game. Hmm...In fact, I just came up with

a strange lucid/transcendent beings game that enlightened persons might play: imagine a system of rotating authorities. Every 2 years (or something), we let someone new be the authority on our group reality for a little while. That's something lucid beings might in principle choose to do.

Closing

I think there's a lot of fertile ground here for exploration of particular views and dream-modes and dream-games we could adhere to. But, it's important to remember that cultivating lucidity means realizing your power to transform your mind into any of these and other modes, and maintaining consciousness of your responsibility for and power over that state of mind throughout your experience. This is what I mean when I say **you are the Lord God Almighty. I'm reminding you of your power over your frame of mind. I'm trying to wake you up and get you to be lucid.**

So, my friends, may this dream-decoration on your ever-perfect mind serve you as a tool to help you dream the dream of waking up.

AesirAnatman - Relativism: Reality is a Contemplation of the Hypothetical

An Argument for Epistemological Skepticism

The most straightforward and common definition of knowledge offered by convention is that knowledge is justified, true belief.

1. First, knowledge cannot be true or false when there is no objective world to which your subjective beliefs might correspond. If you believe the sky is blue, you are not right or wrong, because there is no actual sky that is either blue or not-blue. There are only your experiences, memories, expectations, and structuring beliefs.
2. Second, knowledge cannot be ultimately justified. For a belief to be justified, it must be justified by other beliefs. So, the justifying beliefs for (C) "Socrates was mortal" are: (P1) "Socrates was a human" and (P2) "All humans are mortal". But this justification is only contextual, presently. It assumes that P1 and P2 are already accepted as true. But, for C to be ultimately justified, we need to justify P1 and P2 as well.

Further, whatever beliefs justify P1 and P2 themselves would need to be justified in order to ultimately justify C, ad infinitum. If knowledge requires an infinite chain of justification, then there are no beliefs that have ever been ultimately justified.

Thus, *knowledge, as conventionally understood, is impossible.*

Maintaining rationality in context of illusion

Instead of being ultimate, it's obvious that justification is only and ever contextual. It's a way of demonstrating what beliefs make sense in context of certain assumed beliefs. It's important to note that you are free to believe things that conflict with your other beliefs. Contemplating your own belief-system and refining it is not mandatory. Rationality is a choice. The less self-critical you are, the more conflict will exist between your beliefs (and the less stable of a realm you will be able to manifest). The more self-critical you are, the more coherent your beliefs will be (and the more stable your manifested realm will be).

Coherency is the standard of rationality, not truth or ultimate justification. Completely opposing worldviews can both be 100% internally coherent and therefore 100% rational. This is because your primary beliefs are not, and cannot, themselves be justified by other beliefs. Infinite opposing beliefs, which are themselves unjustifiable, stand before you in the realm of potentiality. You may assume any belief, and, as long as you assume it, you will start to structure your mind according to that belief. If you maintain that belief for an extended time, then your memories, experiences, and expectations will shift until your reality completely coheres with that belief. This is the nature of illusion.

Rationality is possible, even when your beliefs are only rooted in potentiality (that is, are hypothetical and illusory).

Manifestation: Contemplating the hypothetical

I want to explore the nature of this assumption of belief. When we assume a belief, we are adopting a possible way of structuring the mind. Our belief doesn't become categorically true when we believe it (because nothing is categorically true), rather it is a hypothetical model we are focusing on and emphasizing. We may be accustomed to focusing on one particular hypothetical model of reality and possible way of structuring the mind. This accustomation, or habit, is what makes it seem effortful or difficult to focus on a new belief system - to magically change the nature of reality. We're fixated on one particular hypothesis – one particular state of mind. Generally, when we contemplate abstract ideas, we do so with a level of non-commitment. So, I might contemplate what it would be like to believe in the Christian god, or what it would be like to believe in fairies, but I usually maintain a certain sort of personal distance from that contemplation. However, what happens when we contemplate with a level of commitment?

I could select one abstract belief and focus on what it is like to believe it – say, Christianity. As time moves on, I would become skilled and accustomed to focusing on this new belief. This would give me the opportunity to explore the realm of possible beliefs within this primary belief. So, then I could contemplate what it would be like to believe in an immanent rapture v. believing Christ won't return for thousands of years. I could further commit to contemplating one of these beliefs and gradually get more and more specific and concrete. Eventually, I could reach a point where I was contemplating what it would be like to experience a world as a Christian believing in an immanent rapture, who wants to start a Christian family, who has a male body and lives in America...etc. At that point, I could be vividly imagining the life of such a being from their POV and having concrete experiences of their life. The focus of my contemplation could become how to succeed in living that kind of life. Questions like "how do I get a good career?" or "how do I impress pretty Christian girls?" might be what I spend most of my time thinking about.

In such a state of focus, I might forget that all of my most abstract beliefs about that imaginary world are hypothetical. The more I focus on the details of living that life, the less I will focus on the hypothetical nature of that life. As I become emotionally invested in my imaginary world, I might begin to fear losing my hypothetical job or upsetting my hypothetical wife or the death of my hypothetical body.

This state of focus on the concrete details of a hypothetical life is exactly the situation you are in now. This is the hypothetical nature of the world. This is synonymous with the idea that everything is a dream. Becoming lucid in the waking dream is the same as becoming aware of the hypothetical beliefs you've assumed and becoming aware of your fundamental nature as a being that contemplates hypothetical realities, and learning to use that knowledge.

Reality is a contemplation of the hypothetical.

Utthana - Attributions & Points-of-View

Look around you for a while. Really get a good sense of where you are and how you feel right now. Take a few minutes to do that.

… … …

Good? Alright. Now, try creating a division between two distinct types of experience you're having: **"perceptions" and "attributions".** Notice the difference between the visual keyboard you're perceiving and your concept of "what a keyboard is". To help you get a grasp of the difference between the perception and the attribution, try changing your attribution. Think about your keyboard as the instrument that it is. Then think about it for the block of atoms/matter that it is. Then think about it as the visual stimulation of 2d colors in your eyes that it is. Then think about it as the geometrical object in space that it is. Then think about it as the extension of yourself that it is. Note these different "ways of thinking about" the perception, and how they differ from the perception itself. Notice how much easier is it to play with these "ways of thinking about" than it is to play with the direct perception itself.

Try doing this with more complex, nuanced things. Look at your neighbor not as, for example, "Jeff the guy", but as the hairless and upright homo Sapien, as the geometric object in space, as the sack of meat and flesh, as the conscious being with experiences and perceptions, as the child that grew up into an adult, as the background character in your solipsistic world, etc.

Now, take note that one of these was your "default", while the others required an active consideration on your part. If you'd just stumbled out of bed and saw your keyboard, or saw your neighbor, you'd be "subconsciously" using one of these default attributions.** In fact, nearly everything you interact with is conceptualized in merely one way of many possible ways, and your current defaults can be changed if you'd like to change them.** If "Jeff the guy" is annoying to you, "Jeff the kid who grew up into a confused and sad man" might be less annoying, or if your keyboard seems crude and mechanical, thinking of it as a physical object of color and shape may make it less abrasive. This type of practice is not limited to just people or objects. This can be extended in any direction you like. If you can conceive of it, this practice is applicable to it. None of your defaults are inflexible.

Your "default" is not very different from the defaults of most people. Collectively, we share a lot of default ways of conceptualizing things. These are "cultures". Cultures are collected, habitual, often subconscious ways of conceptualizing our perceptions. If you feel your default way of conceptualizing things is shitty or non-ideal, then you can break away from your cultural habits. Personally, I think my (our?) culture has a lot of shitty habits both minor and major. For example, minorly, I think our cultural attitude toward food is pretty lame, and that we could be handling food in a much better way. Majorly, I think each of us has a tremendous potential for power and influence over our own state of being, but our culture conceptualizes lots and lots of "external" things as having power of us, and by assuming they have that power, we grant them that power.

This is kind of like being Harry Potter, and the invitations to Hogwarts are arriving in the mail, but instead of bolting up the mailbox, Uncle Dursley has taught the whole family that envelopes will burn you if you touch them, and so nobody ever touches an envelope, and if they did, they probably would genuinely think they were being burned.

Alternatively, you can try to be "culturally open". In other words, question your habits and tendencies and *play with* your habits and tendencies. See if you can't change your defaults. See if you can't start to love something you used to hate, or see if you can't find depth to appreciate in something you'd only understood superficially. You can also do these things in the opposite way (e.g. hate something you once loved) and while it's less fun and less encouraging, knowing that you can do that and being able to do that is important if you prioritize flexibility.

Of all the things one can shift one's default attributions toward/about, the one I've found to be the most interesting is the way one relates to other living things. You're currently experiencing reality/yourself as a being within a world. This is probably not a very unusual mode of experience. We can imagine experiencing merely a volitional being, and we can imagine experiencing merely a non-volitional world, but between those extremes there seems to be a "bigger infinity" of potential experiences that involve both a volitional entity and a non-volitional world. Taking the POV of a being or entity appears to be a common perspective (at least from where I stand).

While "you" are *not* a human, which is to say your capacity is not constricted to only being a human, you can (and, I think, should) dwell on the fact that you *are currently experiencing a human point of view (POV).* You're currently "humaning". And your spectrum of experience is that of the particular human you're experiencing "yourself as". So, while I'm =/= Utthana, the current perspective I'm taking is Utthana's perspective (although I do sometimes take others). And just so, other living things are unique in that they exist within our perspective *as* other perspectives themselves. For example, TGeorge exists within my POV, but he exists *as a potential POV himself* within my POV.

This means that there's "a way it's like to be" TGeorge. You can meaningfully say, "This is *what it's like to be* a cat," whereas you can't say, "this is what it's like to be a chair". We can readily imagine experiencing ourselves from the POV of a cat or from the POV of TGeorge, in a way that we can't readily imagine ourselves as experiencing ourselves from the POV of a chair (as conventionally understood – we can imagine something that looks like a chair which could have a POV).

Being mindful of this, to me, is super useful and enjoyable. I like recognizing other POV's within my POV because my default is often to objectify people and the really inflate my own POV. I don't tend to see other beings as full and as nuanced as myself, but Utthana the human and TGeorge the human are both equal POV's that I could take. So I like taking this perspectives (sometimes, and not always), because it allows me to:

1) Empathize. All POV's are POV's that I could theoretically take. I'm the capacity to take perspectives, not a specific point of view myself. "That could be me," is applicable to everyone I encounter. I like to play with my default conceptualization of other beings in such a way that I'm inclined to have empathy for them. I currently am interested in playing a role of someone who is relatively non-aggressive, non-competitive, helpful, and kind. To further my interest in playing that particular game, I make things easier for myself by changing the way I look at difficult people (some of the time).

2) Be aware of the glaring subjectivity of my own POV. By regularly acknowledging and appreciating other potential perspectives, you come to appreciate your own perspective in light of others. You become aware of all the possible perspectives you could take. I especially like dwelling on plants, because plants have a potential perspective and POV, but it's radically different from that of animals and helps to demonstrate just

how alien our perspectives can potentially be (which in turn highlights the potential weirdness and alienness of our current, default POV).

3) Change my attributions more easily. Seeing my default perspective as just one among many helps make it seem less “front and center”, less dominant, less immovable. For example, I currently look out my window and see trees, grass, etc. They look kind of dark and I conceptualize them in a slightly negative way. They don’t seem as positive as grass and trees in brighter lighting. Understanding that my default perspective is just one of many possible perspectives, I can decide to see the dim lighting as beautiful and cinematic, I can decide to see the grass and trees as miraculous shapes that grew from the ground, I can decide to see them as distinct entities with experiences and perspectives, or I can even decide to (and this is a step further, altering perception instead of attribution) see something entirely else outside of my window, like the Eiffel Tower. Asserting a new attribution or perception may, at first, feel like it’s “only happening in your mind” or “imaginary”. Further weakening your sense of your default POV as privileged (as well as further contemplating subjective idealism in general) will make “imaginary” seem a lot less imaginary and “only happening in your mind” seem like an arbitrary description.

I recommend you experiment with different conceptual attributions for your perceptions. Don't think that your perceptions can only be conceptualized in one way. **You don't have to learn how to do magic and directly change the "physical" world around you in order to radically change your experience in ways that make you happier and help you do things you'd like to do.** You have tons and tons and tons of default, subconscious attributions to your perceptions and every single one of them can be played with. This whole thing is malleable. And even the "anchor" of your attributions and perceptions, your particular "POV as a being", is merely one potential POV and you can play with that as well. Start small, work your way up, and try not to be discouraged by any tendencies to dismiss things as "imaginary" or "all in your head".

Mindseal - Playfulness.

There is something I realized relatively recently. It happened after I joined /r/occult, which is a subreddit dedicated to practicing magick, among other topics. I've always been keen on the idea of magick, but I never really did much of anything with it for the most part. I just thought it was a cool idea, and I thought it's definitely possible and it fits into my worldview. For a long time I didn't go anywhere with it beyond that.

There was this really stunning thing that happened when I first attempted to manipulate my waking phenomenal reality. This really blew my mind. It was a realization of how much I **don't** allow my intent to flow in that sort of direction! In other words, just one act of trying to tinker with something in my world highlighted how seriously I was relating to all the phenomena. I was such a bore! That one act of meddling highlighted the *massive* energy of *non-meddling* that completely dominated my inner life. I was faced with a thought that I had an option. I could have been relating to everything a lot more playfully and a lot less seriously, and I wasn't doing it at all.

Around the same time, a little bit before, I also read a stunning post on /r/psychonaut by someone who seems not to post anything there. It was like this person just showed up, made this one post, and disappeared into the ether. But I never forgot it. The post was about playfully fooling around with the perceptions we experience in day to day life. At first I thought the post can't be serious. Everything the post was talking about seemed so superficial, and also, so easy to do. And at the time I didn't instantly understand the point of it. I knew it was important *somehow* and so I remembered the general idea. But then I started to appreciate how it's this very playfulness that was important, and how it was actually a very good thing that the entry into playfulness was so easy and simple. The importance of all this dawned on me vividly when I tried to do some magick for the first time, after hanging out on /r/occult. It was when I realized I was such a fuddy duddy bore.

Imagine as you walk around, you touch trees with your imaginary hands. Imagine how you slightly change the tint of the colors of everything you see. Imagine a big giant bowl of colored popcorn spilling all over the street. Imagine yourself growing a bit taller, and then a bit shorter. Imagine smelling incense as you walk. Imagine hearing a rhythmical drum beat or a chant. I realized I could enrich, bend, warp, and generally mess around with my experience *at all times*. I also realized it's actually a very good thing to do repeatedly and often, to cultivate it as a kind of playful attitude toward one's own experience. It's a way to take the things one experiences during waking less seriously. So as I walk around, I can sometimes see a giant eye looking at me from the center of the Earth. Or I may see infinitely long thick beams of light piercing everything and rotating. I'd imagine a swirling stream of As, like the letter "A", lots of them, swirling around like bees, flying around, filling up my body, circling around, then flying out into the world and swarming there. I can imagine my feet stomping the ground like drum beats even though I don't stomp and just walk normally.

It's like suddenly my imagination is alive and active, and it's present to my mind and is mixing with the "non-imaginary" scenery of the waking experience. It's very interesting how it feels.

It's possible to play with one's experience in so many ways. One could try to stretch and compress time. It's not necessary to do anything huge. In the beginning the tiniest alterations are enough. The whole point is to drop the serious attitude. **The waking experience is just a plaything, and we can play with it.**

Utthana - Mindfulness as an Essential Practice

What is the goal? To escape mental habits and tendencies which have become excessively ingrained and therefore mistaken as aspects of reality as opposed to modes of perception. The goal is to be open to all possible perspectives and experiences including those radically different from the ordinary human experience.

The goal is to cease to be a human? You've never been a human. The goal is to cease believing that you are a human.

Why is it preferable to cease believing you are a human? Firstly, because it is incorrect. Secondly, because the human body is limited. It will suffer, age, and then die. You will undergo all of these experiences and they will be painful, unless you realize that they are not *happening to you*, you are merely *experiencing their happening*. It is essential to come to hold the right view about the nature of your experiences.

What is the right view? The right view is to understand one's experiences exactly as they are, to penetrate their nature. Right view is to perceive the physical world as a dream, a fabrication, an illusion, not ultimately real. This means one drops the beliefs they hold in normal, waking life about the nature of their experiences (i.e. as happening in a real, physical, external world) and adopts another. Right view is distinct from wrong view, or the conventional human mode of consciousness, in the same way that a painter presented with an apple would react differently (on instinct, immediately, without contemplation) than a starving man: phenomena are perceived in an entirely different way, despite being, superficially, the same phenomena. Right view is when the understanding of subjective idealism is *consciously evident* in the nature of one's experiences. This is the difference between understanding "I'm typing on my keyboard right now" and "I'm experiencing Utthana typing on his keyboard right now" and having such an understanding *as it is happening*.

That's a nice concept in theory, but maintaining that mode of experiencing all day is an act of meditative endeavor. How is this achievable? It's true that this is to be attained through right mindfulness, or right meditation, which is an endeavor. But constant endeavor is necessary to be ultimately flexible.

Wait, why is it desirable to be ultimately flexible? One who is flexible, adaptable, and comfortable with all experiences is immortal, invulnerable, and infinitely powerful. One who is ultimately flexible is one who is open to all possible experiences.

This now seems even more daunting! The ability to instantly, attentively, alertly, and consciously respond to each experience individually and uniquely is what it is to be enlightened. This requires a mind ("The Beginner's Mind") which is open, unattached, and pliable, accommodating to every farthest reach of conceivable experience. The mind must not be dull, unaware, lost in thought, lost in action, "being human", full absorbed in the physical world and taking it to be real, in a "normal state".

What does this have to do with mindfulness or meditation? Only when one is attentive to every possible type of experience can one be expected to react to, and respond to, each with the full alertness, attention, and conscious awareness to be ultimately flexible. If you are not aware of each experience you are having as it is, you will never be able to respond to each skillfully and with an open heart. You will, instead, fall back into old patterns and default, human ways of perceiving things (i.e. physicalism).

So how is this to be achieved? Only by being constantly vigilant can this be achieved. One must arouse one's self to full attention of the experience that one is undergoing according to the Right View. This is the difference between being able to say, "I just walked across the room," and having been intensely aware of the fact that you were experiencing yourself walking across the room during each instant of your walking.

This still sounds like a strenuous meditative endeavor. Am I expected to be completely alert to my experiences all day and every day? Yes. The normal, waking mode of consciousness is when one is capable of discussing subjective idealism theoretically but, for fifteen hours a day, experiences itself as human, busy with tasks, mind not fully aware of the nature of one's experiences but instead lost in interaction, conversation, and the physical world. The mode of consciousness that is desired is when one is, instead, constantly aware and alert to the nature of their experiences, ultimately flexible, not lost in thought or busy with tasks, not experiencing itself as human. Every minute, every hour, every day, every lifetime not spent completely alert and attentive is a minute, hour, day, or lifetime spent ingraining conventional habits.

Is the maintenance of such a state not exhausting? No. The samsaric state of being lost in ordinary thoughts is where we are comfortable, and it is a strain and difficulty to become constantly aware and alert. But this is not a perpetual endeavor, like a mental task of thinking of the same mantra over and over, day in and day out forever. This is a shift from one natural resting place for the mind to another. Once one "gets into the habit" of perceiving reality with full attention and awareness and not allowing the mind to get lost, remaining in such a state becomes as natural as remaining in the normal, waking mode of consciousness is to us now. The alert, awake mode of consciousness can become how one wakes up, the mode one defaults to in events of trial and trauma (including death), and even how one dreams.

Never mind maintaining it, how does one initially get into such a state, or return to such a state after one has relapsed to the normal, physicalist perception? There are many ways. Intense and prolonged contemplation on right view is often sufficient to induce the shift in the character of experiences, but the practice is not entirely 'passive'. Meditation or drugs, when done by one who has firmly grasped the right view, can induce this shift. Active and intentional magickal practices can be exceptionally powerful tools as well. But the real trial lies in the maintenance of right view and right mindfulness throughout all of life. The difference between one who theoretically understands wisdom for a few hours of the day, and one who lives with wisdom even in their dreams, is the effort undertaken to maintain that state of consciousness. *Being intensely aware of one's experiences exactly as they are happening, in the context of a latent understanding of right view (subjective idealism), and maintaining such a state, is all that is necessary.*

Mindseal - How's the water?

Imagine you go to bed tonight, and each night after, and enter into the same, continuous, cohesive, coherent dream world. It remains as apparently constant, unchanging, and "objective" as our own waking world does. In other words, you're living in two consistent worlds which you alternate experiencing (as opposed to one consistent world + lots of less consistent, less predictable worlds). In this dream world, you're aware that you're dreaming, and that when you go to bed in the dream world, you'll wake up in the "real" world. The other folks in the dream world, though, are exactly like the folks in the waking world. In fact, the so-called-"dream world" and the so-called-"waking world" are just about identical. You experience both as a fleshy being living on a planet, eating, sleeping, communicating, laboring, playing, etc. You're Bob the Human on Earth half the time and you're Flob the Fluman on Flearth the other half of the time. In fact, if it weren't for the fact that you didn't start dreaming about Flearth until now, you'd probably not know which one was "real"!

Question: What kind of lifestyle do you adopt on Flearth, where you know you're dreaming? Do you watch Flearth TV shows, go to a mundane Flearth job, pay your Flearth bills, fill up Flearth trash cans, buy Flearth products in Flearth Flal-Marts, eat Flearth animals, etc.? Do you spend your time on Flearth doing about 90% the same thing as everyone else on Flearth? Or, maybe, do you try to solve world hunger, end wars, spread peace, etc.? Or, maybe, do you become a genocidal warlord? Prime minister? Sports star? Ascetic? Billionaire?

I pose this hypothetical because I want to know to what degree you put your money where your mouth is. If you really do experience the Earth, with all its capitalism, warfare, environmental destruction, overpopulation, etc. as a dream world, how does that influence the way you interact with it? Are you more, or less, compelled to help other people/civilization and society as a whole? What does that do to your ambitions and aspirations? Because there certainly does seem to be -something of a contradiction (and that may be a strong word) in living a totally mundane and ordinary life, nearly entirely identical to that of any conventional physicalist, if you're awake to the fact that it's all a dream. (There are some metaphysical arguments against this which are perfectly valid, but I've got that gut feeling and I'm standing by it.)

We talk a lot about contemplating, metaphysics, and dealing with very specific situations on this sub, but very little about the things that we likely spend the vast majority of our human lives doing. How does subjective idealism influence your life choices? What obligations do you feel toward being a human, other humans, human society, etc.? Do you have animosity toward mainstream culture or do you enjoy it? Are you all logging out of Reddit and turning on reality TV, or are you sitting in fallout shelters in the dark all night?

It's not unlike that famous story from David Foster Wallace where the two fish are swimming along and an older, wiser swims by and says, "Hey boys, how's the water?" And after a while, one of the two younger fish turns to the other and asks, "What the hell' 'water'?" As oneirosophers, in theory, you're aware that THIS IS WATER. So, I'm literally asking you, "*How* is it?"

At the end of the day, this is your playground, right? I mean, this is basically here for you to play in (with the implications of play/fun not being limited to sheer pleasure). It's game-like in nature. Are you treating it that way? If not, why not? *Are* you having fun? Does this life feel playful? Is there any gap between what you "feel like you should be doing" and what you are doing, day in and day out? **Are you happy with this current life experience?**

AesirAnatman - A Perspective on Will: Imagination and Magic

What is the imagination? **The imagination is your power to create and explore perspectives.** There are the more conscious, surface levels of your imagination, such as those where you can close your eyes and manifest whatever you would like immediately. There are the middling levels of your imagination, such as those where you manifest aspects of your human life (such as job, home, relationships, interests, etc.) that you can change, but perhaps not so immediately or easily as your sandbox imagination. And there are the more subconscious, deep levels of your imagination, such as those where you manifest the vast world you experience as stable and continuous, and everyone and everything in it: those that seem entrenched and quite formidable to someone just gaining an understanding of Subjective Idealism.

The deeper some tendency to manifest is buried in your imagination, in your mind, the more it operates on its own and seems to be out of your conscious control: the more it is subconscious and othered. The more a tendency to manifest has been unearthed, the more conscious it becomes: the more it is selfed. A conventional person is someone who has buried their tendencies to imagine this reality so deeply that they have forgotten their own subconscious responsibility for those tendencies. Now they call those tendencies other. External. Matter.

Most of you interested in Subjective Idealism here in this space are coming out of a long and dark materialist, objectivist, externalist stupor. I know I certainly am. Almost the entirety of your intent is probably buried in the deepest dungeons of your imagination – caged due to aeons of self-forgetfulness. It's probable that your project is similar to mine. Dig up most of that intent, examine it, refashion it, bury some of it deep but not nearly as deep as before, keep other aspects of it much closer to the surface, much more readily accessible to the conscious part of the mind. So, assuming you've got some idea of what you want to adjust and what you want to leave alone, how do you unearth and bury parts of your imagination, your will? Well, isn't it obvious? You use your imagination, your will! Your waking reality is your imagination, habituated at the deepest levels. Practiced for countless lifetimes. You need to start practicing, to start imagining, to start willing, whatever new perspective, whatever new intent, you'd like to manifest.

There's an important caveat to this. Your sense of self is likely rather small. It would be rather difficult to suddenly honestly and truly exercise a sense of self on the scale of a god with divine powers and all after humaning for so many lifetimes. For most people, it's probably better to take a gradual approach to expanding your sense of self. If you can't manage to calm yourself when you get angry, or eat your vegetables for health when you don't like the taste as much (I don't mean to imply that you ought to do these things, only that you ought to be *able* to do these things), then you'll likely not learn magical healing or wisdom, let alone something like telekinesis. Start where you are. If you begin by learning to do things that are slightly difficult, you will eventually be able to easily do what once seemed quite difficult or improbable, and one day you will be able to accomplish the impossible.

The more you adopt the Subjective Idealist mindset, and the more confidence you develop in yourself, the more you will find yourself considering turning to magic to accomplish things in your life instead of the conventional paths of negotiating with others and manipulating matter with your body.

What is magic, according to Subjective Idealism? It's the alteration of your will, your imagination, often understood as acts that we would conventionally consider impossible. But really even opening and closing your hand is an act of magic. As is the daily maintenance of the waking world.

The ability to magically change something is easier when that something is closer to consciousness and more difficult when it is more subconscious. So, to get good at a given form of magic I suggest two things: (a) pay attention to your mind and learn your tendencies in the domain that you are wanting to master and (b) start practicing. Imagine that something in the domain you want to learn that you wish to accomplish is realized. Yes, in your sandbox imagination, but as soon as possible try to put that imagination, that belief, right onto the waking world as well. See what it feels like. Find out what sorts of ideas you have in your mind that resist it, that fight back, that reject it and dismiss it. These are all your buried, subconscious habits of mind within your imagination. Don't be hasty. Examine the resistance. Be certain you are willing to give up the limiting belief before you abandon it – consider its advantages, not just its disadvantages. There's a reason you originally established this tendency. Then, if you've decided, abandon it. And if it ever rises again, each time crush it and imagine your new vision, your new magic. It will always take hold *eventually* if you have the commitment to stick it out. Always.

If you do this, you will gradually unearth the depths of your imagination and your magical power will grow in the newly tilled soil of your mind.

[...]

> Q: I'm playing with the idea that desire is automatic. So once you desire something there is nothing you need to push against or force since that unintentionally implies that there's some difficulty or hurdle that needs to be overcome, when there doesn't need to be. It's like an instant release of any preconceived patterns and the allowing of desire to manifest unhindered, by trusting the process.

This is definitely a way you could manage manifestation. I'm wary of it because sometimes I get really into the heat of the moment and want something major changed really bad, only to find later that I'm glad I didn't have my immediate wish. So I think there can be some benefit to having parts of the world buried deeper in the subconscious where you can't touch them as quickly or easily too. Really it's a matter of taste and preference. What you're suggesting here, having the whole world right on the edge of consciousness, could be an interesting experience in itself.

BraverNewerWorld - Resting in Yourself

I battle with tiredness quite a lot. I've been asking myself where the fatigue is coming from recently, in an effort to alleviate it. The main factor I've identified involves the permanent tension that exists between the "you" who you feel you are and the "you" you manifest. There's nothing startling or supernatural in this of course - feeling pressure to act a certain way in defiance of your true feelings is pretty universal. I think that once you start to veer away from physicalism, though, there's a greater disparity between "internal" you and "external" you. At any rate, having identified this as a big mental energy suck, I'm now trying to behave in a way that feels more consistent with my internal vision of myself/the world.

In this respect, the tiredness has almost become a pointer - whatever I'm confronted with, there's a course of action, or a way of thinking, or a way of being that I feel I can "rest with" internally. That's the best that I can describe it. I'd describe the opposite feeling as a mixture of debilitation and demotivation. Considering the difficulties associated with knowing one's own mind and desires, it's a useful tool to have.

Having decided on whatever path or action I can "rest with", the next step is obviously following through, and this brings its own, different tensions. I think worrying about your public persona is one of the hardest physicalist hang-ups to shake, and, as a subjective idealist, some of the courses of action that feel "restful" to me look crazy to an average person. So there's that to battle, but I'd still say that the fatigue that comes with fighting the stress of worrying whether you look like a crazy person is preferable to the deep internal exhaustion that comes from trying to smother your ideal self.

The other reason it's exhausting is because it runs you up against the apparent physical world. Sometimes the restful path is "look different," "stop being cold," etc. But it's not a bad thing, I think, for these thoughts to become reflexive, and to replace the current reflex, which goes something like:

- dissatisfying experience
- "What a pity change is impossible."
- "Wait, maybe **it isn't impossible!"**

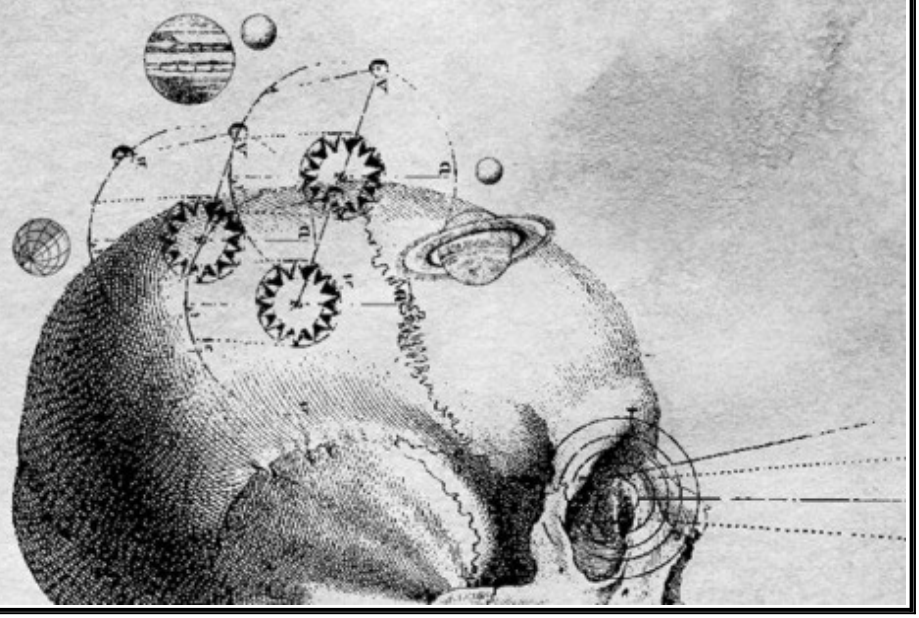
[...]

> **Utthana**: This is a great post IMO. Simple but crucial. I do slightly disagree with its conclusion, but I'll get there in a moment. If I'm reading it with the intention with which it was written, it gets at a point covered (in fewer words) in the Dao De Jing: "Colors blind the eye; sounds deafen the ear; flavors numb the taste; thoughts weaken the mind; desires wither the heart."
>
> The sensory experience will gladly remain on autopilot. It doesn't require anything of you. You can go on talking and eating and thinking without giving it a moment's consideration. I'll sometimes experience whole days before I realize - I haven't consented to any of this at all! I've just allowed it to happen! How can it be a wonder if I have tension or anxiety if I haven't even attempted to oversee my own actions? Better to make conscious, deliberate decisions. Better to, with self-awareness and presence, be decisive and discerning. Like a wild animal, you can tame your habits, reprogramming the autopilot. Slowly it becomes less likely to lead you down weird directions. That seems to be your advice and conclusion.

Which is accurate and I agree. Nevertheless, I want to clarify that even if your autopilot is very clever, it has an endless capacity for running astray, and every time some new idea or experience enters in, you shouldn't just rely on a well-trained autopilot to handle that.

Developing restful paths is not quite a replacement for diligent mindfulness. But it's certainly a great tool in the arsenal of the imperfect practitioner.

Reality exists in the human mind.



FD

Universal Line

By John Paolucci, and Others

Everything is your own private dream.

For those of you entirely new to the UL information, here is a quick summary:

UL is philosophical and metaphysical information which falls in the category of personal transformation. It not only gives you the biggest picture of the universe and your place in it but recommends the most practical thing to do about it – what I call commanding your universe.

Though there may be references to traditions of knowledge or similarities to New Age teachings now and then, it's not based on any of them. Its basis is your personal private confirmation of self-validating fact – more specifically, ONE thing. Knowing ONE thing begins with your introduction to a mechanical fact that any two or more things have a common reference field. That leads you to the fact that you're ONE All-Person. It's imperative that you give the ONE-thing fact its due consideration because, without it, everything which follows will seem only a fanciful story.

If you're coming from other teachings, you may find similar ideas. You may think, "Oh yeah, I know that." That's understandable as one tends to identify with what one already knows and experiences. The only problem is that your *whys* may be different *whys* than what led me to say what you think you already know. You're then using a support system based in part on other's teachings which may fall short of the info needed to see the complete picture of what I'm saying, and therefore the conviction you need to act on commanding your universe. Be careful in presuming that what I'm saying is what you already know. Most of my replies deal with correcting these presumptions and misinterpretations.

Those of you coming from other teachings are usually technique-laden. UL isn't about technique or esoteric practices, but acting on what you know about Who you are. It's not about any what, but about Who. Based on what you know, you'll decide the most common-sense thing to do about Who you are as ONE All-person.

Another important point is that my materials are not meant to be brushed by with a quick read. With all the text that is thrown our way every day on the internet, it's understandable that we brush through text. With the UL information, however, you'll find out soon enough that careful consideration is a must. You have to slow down and put on your thinking cap. You'll come back, again and again, to find things you didn't know were there before. Doing such is the core of your progress with UL. A secondary action for progress is your daily ten-minute command session where you go beyond study and act on what it means to be ONE All-person, which turns out to be the simplest most comfortable thing you could do.

John Paolucci

Feeling comfortably well-hosted with only Principle and no experience.

From the text of *A Deeper Look At Your First Two Essentials:*

"So what does this all come down to? Knowing enough about Who I am to be able to leave it to Me as a trusted best friend you can count on to do things right. Do the 2-10/15 one more time right now to nail what I just said about counting on Me. (25 seconds pass) Did you feel comfortably well-hosted with only Principle and no experience?"

What I recommend doing for a practice session is quite different from anything else I've seen out there. Other sources don't take you to the furthest extent of Who you are which is beyond experience. Even if they know about absolute non-change as the fountainhead of all things, they seem to think it's outside any practical application because it's "transcendental" and that we can only deal with "the world" because for us we can't deal with anything else. I seem to ruffle the feathers of those who have practiced going deep into *some-thing* as the criteria for success. They tend to feel insecure if not getting immediate feedback from their realm-being faculties while practicing. That's understandable; however, after a close look at the final non-change facts which other teachings ignore, you see the tremendous benefits.

I once presented an analogy: Let's say you want to take a trip to Rome. Your flight makes stops in Salt Lake City, Chicago, and New York before it arrives in Rome. You could stop off and spend time in Chicago, or any of the cities – they all have something to offer – but they're not Rome. Doing a procedure which has more detailed focus and feedback is perfectly fine and has advantages, but it's not going to your final Who. Going to ONE thing provides the ultimate in benefits if you "hang in there" for the full flight.

You may get to Chicago quicker and enjoy things you don't get while on the plane to Rome. Maybe the flight was starting to get a bit boring. Maybe you got distracted by what Chicago can offer and forgot a worthwhile comparison to Rome. While on the plane, if you again get out your travel books on Rome, and review what's in store, you'll probably get re-inspired. What you act on during command session is: "No I don't need to hang on that wave, HERE I AM, with no beginning or end, the fully pervasive, the bender of wave, the rule-maker, the full ONE ultimate, Father Line, sitting here as the all-inclusive entity – intending." Exactly what you ***do*** is covered best in *A Deeper Look At Your First Two Essentials.*

[...]

> Q: Hey John, since there is no one in existence who magically instantly materializes money that shows himself publicly, does it follow that once we get to that level, we will keep to ourselves and not share the information with other less-aware humans? I have had the feeling that once I am there, I will be in a different state of mind- more far reaching than I can currently conceive of. I would think the money thing would be peanuts by comparison. Maybe I won't be interested in relating to humans who are way behind me? Maybe I'll be eager to leave that old short-sighted, suffering way of living behind. I'm interested to hear your thoughts.

When it comes to variations, the only thing you can say for sure about variations, is that there's nothing for sure you can say about variations.

No it doesn't necessarily follow. I should think the magicians, such as in Las Vegas, would jump on it ASAP. Since it's almost impossible to tell the difference between Computer Generated Images (CGI) and real film footage, there could be a covert shoe-in which reveals the truth in a digestible manner. The same with virtual reality (VR). Since you've been though a real "shit show" as you called it, your heart may go out to those behind. Your accolades could be a sort of vindication.

[...]

All Ages including the Golden, include people who love to entertain and dazzle you with quality material. *The need to show off* because of a small sense of identity, ultimately gets infused with celebrating Who you are because of Authorship Integrity's finest quality material. Though it may be hard to imagine, it will infuse everything including what we now call pornography. Everything Father Line touches becomes too good to be true, yet true. Things wont become as churchy-drab as "spiritual" people often imagine they will.

> Q: Why the quotation marks around the word "spiritual"?

Putting marks around a word sets if off suggesting it may require more consideration due to the range of possibilities it might represent. I'm sure you have heard stories in the news of a spiritual person's comments turning out to be less than credible. "Could it be Saaaaaaaaaatan?" :)

I am not able to manifest with your method.

I was contacted with the following message which will be good for me to share with everyone:

Question: I am not able to manifest with your method. Can you please simplify it for me? Also, I am having a hard time looking at the WHO/universal line. Since I am the ruler maker of my universe then why am I having a difficult time in manifesting? How do I make the rules so that my wishes are instantly manifested?

Answer: The simple answer is that you're going to decide or not decide to take the info in A deeper Look more seriously and pay attention. The ***how*** is all about a decision to pay serious attention to information about Father Line. There is no "this or that way" technique formula for you to follow like a robot. The information will have you ***be*** as Father Line is, because doing anything else will simply not make sense to you.

If there is anything robotic to do, you can put the text to digital speech or record it (easy with your smart phone's voice record), lay down and listen to it over and over until it sinks in by the flood of osmosis.

[...]

> **PassportToHappy**: (I am cross-posting my comment from the private forum)
>
> It really, really works guys. It is worthy of studying. For the past 2 hours, my husband was trying to fix a major plumbing issue in the house. He has been working on it on and off for a few weeks now. It was not looking good- and seemed we were going to have to hire a plumber for big bucks. Well... I went back and just started reading A Deeper Look again. Got up to page 9. Husband walks in the front door announcing, "It's fixed."

Father Line: You just heard PassportToHappy reveal My pipe dream of how I take a leak :)

Useing UL principles to justify their own internal nastiness.

I received an email from someone who was on the voice chat Discord. He was having an issue with people trying to use UL principles to justify their own internal nastiness or issues. He asked for a proper way of dealing with it. I said that their nastiness is justified as much as anything else. “When they open their mouth, listen to Father Line speaking His THIS IS IT precious-majestic – it’s good for you. :) Then if you prefer not to deal with it, favor what you prefer. If they’re not violating any rules of how to talk on that media platform, then they have a right to be heard there that way.”

If you want to represent UL knowledge, show others how you’re their best friend like Father Line no matter where they’re coming from. He’s the final One who deals with their return. His amazingly accommodating returns might surprise you. If your advice could legally fall under aiding and abetting a crime, somehow phrase our words to be detached. Even if Satan himself showed up, would you tell him anything different than the same non-change facts?

The MorphVOX software I used to alter my voice in the videos also works on chat. For all you know, that could have been me giving you an opportunity to respond in alignment with FL. The non-change fact remains that is ***was*** Me.

If you want to try some beneficent mischief, disguise your voice and go on Discord saying that you want to use the UL knowledge to face f the brains out of that ten-year-old next door, and poison their dog without anyone knowing it was you. See how they respond in the standard realm-being way and then take the stance as justifying yourself as Father Line with Principle.

[...]

> Q: Am I the only one who finds this- especially the last paragraph- confusing as hell?

Oh well, at least it's your Best Friend.

> Q: I don't see how using UL knowledge to violate or kill is "beneficent mischief". How does that serve an ELRB to do those things as it will land their ass in jail or worse? Or what if they did those things and ultimately killed themself because of flashbacks/guilt, etc? I'm talking in their human lifetime. I thought "don't go to those places" was good council. I'm feeling pretty dense here.

The beneficence in the last paragraph was an example of someone (person A) informing someone else (person B) how person B should bring everything back to Who. The violate/kill was not suggested behavior, but merely spoofing with the use of a controversial topic to spur person B into being more inclusive about Who. The result should be that person B no longer pits one thing against another in the name of Who. Essentially, person A is giving person B an opportunity to respond more in alignment with FL via the jolt of contrasting values.

I think my last quote was, "I don't advise going to those places inside yourself." But if somehow you land there, how is it less than !00% Me? How does it ***not*** serve an emerging localized realm-being 100%? – Human lifetime or not. You either stand with non-change fact that I'm 100% beneficent perfection and that everything is Me or not.

With Fact, there are no shades of grey to climb under and grumble about.

> Q: Oh ok I wasn't following the spoof narrative. I think I get it now. Thanks John.

Father Line: **Your *not following* was My Spoof to further enliven your acknowledgement of everything as Me.** John would prefer you thank Me if you're going to thank someone.

> A: Father Line: What; You never expected to hear the words *face f**** from Me? I invented it at the same time I invented good manners. :)
>
> You don't respond in the standard realm-being way, do you? :)
>
> Q: I could make a sailor's toes curl with some of the thoughts I've had. Please. But no, I can't see how a face f#ck and dog slaying could be considered beneficent mischief. To your question, I don't know what you mean.

I think a sailor curling their toes might not be the validation response you're looking for. When they ***blush*** is when you've got them. :)

I got a question from a reader – how about some answers here to help them out

I'm sending someone here for your answers. Let's see how you have a handle on this.

The question was: "At this point I'm thoroughly in agreement with the notion of ONE thing being the common denominator having to be indivisible, all-pervasive, and why seeming-ELRB is all of that. On an intellectual level, I can't help but wonder why that means I can influence all of it precisely. I think it ***should*** mean that, but I'm yet to grasp the mechanics of it: in the same manner I can intend to move a corporeal limb then knowing I am all of the ONE thing, I can 'move' any aspect of it through intention alone. If there's any direction you think might help me better grasp this aspect, please let me know."

[...]

> **[redrocklove**: It has helped me to understand that One-Thing is pure intelligence. If there is only One-Thing, but seeming variations abound, what caused those variations? It couldn't be anything other than the same One-Thing. A singular thing, unaffected by any outside source must decide of it's own accord to create a seeming variation. This is because there is no possibility for randomness when there is only one thing. Recognizing this has made me confident in calling the base reality pure intelligence. What is pure intelligence other than the potential for variation? If you are that base reality, then you are that pure intelligence, which means you own the potential for any variation.]

"A singular thing, unaffected by any outside source must decide of it's own accord to create a seeming variation."; Father Line: You got Me! Oh shit, there's no place for Me to hide now. :)

> **[mossyeyes:** "in the same manner I can intend to move a corporeal limb then knowing I am all of the ONE thing, I can 'move' any aspect of it through intention alone"; I've always really liked the 'limb' metaphor, despite some of it's potential inaccuracies. There are two major reasons why I like it -- the way it *feels* and the *structural similarities*. 'Manifesting' effortlessly **Feels** to me almost exactly like absentmindedly reaching up to scratch my eyebrow. **It is an effortless NO-THING that is derived from the basis of WHO I AM.** You don't sit there and try to 'be in the end' or create vision boards for it or chant in archaic Greek to get your hand to flip up there and put your eyebrows back in order. You *know*, as part of the identity you've accepted, that you are a human being with limbs and that you can use those limbs to affect the seemingly physical world in which you live. You never think about it twice because that's just *part of who you are*. Similarly, when your identity, your self-definition, expands to include more and more of Creation, you may find the 'feeling' of this is very much the same. You might find that as you walk back from your identity as u/mossyeyes that you begin to see that everything around you is just an extension of YOU. You might realize you can 'feel' or 'see' from the perspective of your desk, or that 'other' people (including the one whose eyes you're looking out of right now) or things (like a spoon, for an example) are just like fingers in a glove and if you pay a little attention to it, you can isolate each one and move each one independently. If you pay close attention, you may even catch YOURself moving them 'inadvertently', like reaching up to scratch your eyebrow. **Structurally**, the 'limb' metaphor works great too, because these people

we seem to be are like *fingertips*. They are hugely sensitive, marginally independent and occupy hardly the tiniest portions of our bodies -- and *yet*! You can focus *all* your attention into a fingertip, can't you? You can just sink in and luxuriate in the sensation of a fingertip sliding down a 2000 thread count silk sheet, or down the side of your lover's body, or feel an *entire* world captured in a raindrop sitting there on the end of it. Fingertips are connected to finger joints and finger joints eventually become a hand and a hand eventually becomes an arm and an arm eventually connects to a shoulder and then a torso and so on and so forth. *The Human Body then, in some sense, is one potential map of structural reality.* YOU are the consciousness at the core of that body. So not only are you *all* the fingers, but you're the arms and the shoulders and the legs and the internal organs and the funny faces you're making into the world -- and yes, even the structure and composition of the brain itself, because YOU go deeper than that, just like you do in this seeming localized realm being perspective. So because YOU have all creation at your disposal, you're right -- 'commanding' the universe is just like commanding your body to pick up that slushie. It's your's to do with what YOU will. I posted a comment on another thread that proposes a different, but maybe equally valuable *structural* perspective on the way reality is strung together. Especially if you like Neville Goddard's I AM. The ROOT FUNDAMENTAL at the center of either of these mental models is that YOU are the center and everything else is derived from YOU. This is what gives you the 'Authority' to 'move' or *do* anything and everything. But equally, these mental models both demonstrate a stark 'divide' between 'you' and YOU. Conventionally, we usually offload the Authority to make changes in our world to various 'systems' -- like the Arm or the Shoulder or the Kidney. We only rarely seem to 'look up' and realize that we are *more* than a Fingertip. When you do that, when you *claim* the configuration of All That Is, or Infinity, or The Absolute or Universal Line or Father Line or whatever you prefer to call it, you *really do have access to the whole thing*.]

A1: Check out why Father Line exists. If you add your indivisibility comment to Him, the only difference between you and Him is partial view's conclusion. With that, you've hit a Home run, and everything is yours. Then check out how your FL state is perfectly holding both your ***intention*** and ***looking to Him*** so that nothing is required of you. (Page 16 *A Closer Look*)

A2: In the movie Kill Bill, the protagonist at one point finds herself incapacitated after recovering from a coma, unable to move her legs. She starts with trying to wiggle her big toe. Staring right at it, she knows its there- its just about feeling out the neural connections and then her legs are functional again. In this case, the 'connection' is implied automatically by virtue of you being one thing, completeness. Beatrix Kiddo doesn't need to know the intricacies of the human nervous system to attempt and succeed at wiggling her big toe- she persists in the intention until eventually it responds- because she **knows** its part of her, she doesn't give up due to partial-view's conclusion after the first attempt. That should cover the practical aspect of your question- you have nothing to lose by trying to 'feel out' any imagined invisible pathways of limitless influence through intention alone. As long as you are rooted in your acknowledgement of ONE-thing, you know it is possible because it is all an extension of you. I think what your question is getting at is trying to isolate a particular wave that transmits influence into the virtual state and then back into your field of perception in a very direct

> manner. It may be expedient to consider things more holistically, with pure intention at the centre of any so-called mechanics, you don't need to identify any such thing. You are seeking to **know** yourself and everything you perceive as being that ONE-thing, and that can be as simple as looking to principle even though it seems repetitive. Simultaneously you can keep wiggling your magical big toe.

Father Line: Wiggle your big toe by gazing at this image [missing] and feeling out what it means, “Ahhh, that feels sweet to have the big Me have me covered instead of me reaching here and there to be responsible for this or that." Then let your toe remain however it finds itself while I do what I love.

Give it a try. The word *try* can mean to bust your gut by exerting yourself, or it can mean simply giving it whirl like a toy spinning top. Give it a whirl and then kick back.

Why an atheist is right when he says Father Line is not true.

I was messaged by DreamerAxelos about a conversation he had with an atheist friend. He checked in with me to see if I had anything to add. They agreed that Nothing is the base fact of the Universe, and agreed that Nothing is the only thing that can come before everything. The atheist is familiar with and a fan of Alan Watts, and actually showed this video. However, he didn't agree that everything and Nothing are the same thing. Axelos thinks his friend still sees a separation between himself and Nothing. Axelos told hin that if there is any consciousness at all, then a "base layer of consciousness" would be necessary, and we would then be part of that. His friend disagreed, saying that even if there was, he still thinks we would be somehow separate from it.

My response: The video is correct. Watts is talking non-change fact. Do I recommend Watts? As far as I've seen, as soon as Watts gets into talking about something practical, No-thing is a transcendental reality apart from daily-life application. You're then left to sink into the futility of *all is for nothing*, instead of the effulgent sparkle and sweetness of Father Line / Lord Krishna. Atheists love that. I've seen the dead look in the eyes of his readers. Also, he doesn't explain why everything is nothing, (maybe in another video?) as if his Zen legacy is sufficient confirmation.

AFGTUL Pg. 8: "No-thing is neither pure energy, spirit, Holy Spirit, God, celestial light, prana, consciousness, anti-matter, nor any other attribute. When I say no-thing, I mean no-thing."

The atheist is correct. Consciousness and even Father Line are not true. They have to be an illusion. They can't be real. He wants to go all the way with Who He is and that's great. No-thing (which is a non-conditional final state) means that by virtue of its very nature, every conditional possibility is allowed to come into being should any thing come out of it. Whether you want to call it real or not is fine: there it is expressing itself to be interacted with in order to enjoy your evolution – and results happen. *Nothing* being conditional is an obvious structural contradiction. If an atheist wants to challenge you that Krishna can't exist, you've got him. :)

First, you have to agree with him that what he says is true and that anything you say more complex than no-thing is going to be what you call an incomplete truth or an illusion. (#2 on the pyramid for starters) The finest incomplete truths are virtual truths and are non-change attributes or virtual attributes. You'll then explain how they are the basis of why One All-person *seems to be*, like anything else that's not true. You're going to have to admit that even Father Line is not true.

Father Line's personality is never going to change and He's never going to go away on you since He never began nor will He ever end. That's as real as real will ever need to be for you. Yet as long as there's ***something*** about Him and not completely ***nothing***, in Principle you'd have to agree with an "everything is nothing" atheist that He's not true. It's His *personification* of nothing and everything which ***can*** qualify Him as an incomplete truth.

I said somewhere earlier that the only thing you can say for sure about Krishna is there is nothing for sure you can say about Krishna. I was speaking of the breadth of His expression, not about his non-change status. Here is a delicate structural fact: The complete truth about the incomplete truth is that it ***is*** the complete truth. That's what ONE thing means. So if anyone wants to say that Krishna is the ultimate reality, it's perfectly fine. Let them have it. If someone wants to say that in Principle Krishna cannot be the ultimate reality, let them enjoy that too. Krishna allows everyone to enjoy everything with His effulgence. You can go ahead and tell your friend: "Enjoy being an atheist in addition to whatever else I may tell you."

You're as big as No-thing. So if you refer to something, nothing is all you're left with in the last place anyway, just prior to your desired change. In other words, you're left standing there holding the bag of *something* as your conditional means-whereby when nothing is all you would have needed. Tell your atheist friend that this is the practical use of No-thing for him to perform with as the sole commander and personification of the entire universe. (Father Line sent an atheist to you to help clarify this.)

So let's hear what you enlightened ones would say if you sat down with this atheist. Would you convince him? Would you just smile and ask him what he likes about being an atheist, or would you just talk about the weather?

...

> **DreamerAxelos**: *"He wants to go all the way with Who He is and that's great."*; It's so ironic that the atheists are actually right. **They go right to the highest truth, but they miss all the fun.**

They wouln't do it unless it was so fulfilling to be an atheist.

First partial returns.

The systemics of your evolution is that if your knowledge of Who is lacking, your first partial returns will be either a greater understanding, or, how and where to get that greater understanding.

It's good to keep in mind the bigger picture from your Hosts point of view (or as LOA info says, your Superconscious mind). The purpose of the universe if to rediscover Who you are through the expansion of full-fill-ment. Your Hosts want you to enjoy your ride along the way, but the revival of your full identity always takes priority. Your Hosts will strike a balance of new toys to play with along with a greater awareness of your playpen. If you don't want to care about the purpose of the universe and take the popular LOA view to only get more toys, likely you're going to experience your returns dragging their feet. Others may seem to get great returns while caring nothing about the universal purpose. The cause-effect of why someone else is getting something different from you is as complex as the infinite correlation of the universe. Hosts have a good reason for why others receive something which you can't – even when it seems like you're both doing the same thing to acquire it. Everyone has a unique balance.

If this info makes you feel like a victim of something you want to rise above to be free, fine. Go do it. But you'll require knowledge which overrides systemics. Now you're back to knowledge of how the universe works again. That knowledge is how the universe can work for you *above* systemics. That's where Father Line comes in since He is free and above all systemics and you ***are*** Him. All I can say is go check out His playpen in *A Closer Look*. You can then rise above systemics without ever having to know systemic details. Everything your Hosts want is taken care of automatically.

I have to say that if your knowledge of His playpen is lacking, He will do the same partial return. There is no escaping self-knowledge for organizing power when who you are is Self. That makes this reddit predominantly about who you are as Self. If that's not your priority, you'll not find much comfort here.

A new term: DAI – Direct Active Inclusion

A message came with this question:

> Q: This is CED that I need to ask about; As I continue to work towards being Father Line and speaking from His stance, will I have to absolutely change the way I operate as an Emerging Localized Realm-Being to become 100% FFE?

A: I think you should listen to your Sweetheart say it inside you and have a good chuckle. When I said, that, "You can get to anywhere from anywhere," I meant that you could stay right where you are because – guess Who's right there?

> Q: All my commands at the moment have just been done through me acknowledging that firstly, I'm responsible for all totality, and secondly, that no matter where I go within myself, Father Line is me, and can't leave me, no matter what I do or where I go. So even if I did go into my CEDs, I understand that Father Line is still there. Is this operating under the correct protocol?

A: No problemo. Let's coin a new term and describe what you're doing as **Direct Active Inclusion: DAI.** You can't get any more direct than 100% including Father Line in your actions.

So in the future I may advise Direct Active Inclusion.

The other meaning of DAI is Diffuse Axonal Injury. It occurs in about half of all cases of severe head trauma. The outcome is frequently coma, with over 90% of patients with severe DAI never regaining consciousness. Those who do wake up often remain significantly impaired. I don't mean to trivialize the seriousness of an injury, but it's kind of cute that FL set up a flip side definition to an Iron Age form of unconsciousness.

Outer Direct Active Inclusion

I've had two messages recently: The first was from a UL Subscriber who was being harassed by another for proof that the UL info produced results.

My response: How about applying your Direct Active Inclusion (see the post in DAI) to him? While he's talking, look at the portrait of FL. See Him speaking his words, then talk to him as you would talk to FL who is obviously playing a joke on himself all alone. Talk to him as if he's in on the joke because since there's no other besides FL, he ***actually is***. He's just pretending that He ***seems*** not to know. I know of no good excuse ***not*** to have fun with FL this way. What's the worst thing that could happen? You piss him off? He calls you a hypocrite? Watch FL call Himself a hypocrite or piss Himself off, and be FL smiling at FL.

Watch him conclude that you won't give him proof because it's all a sham and you're trying to hide the fact that you're a hypocrite.

With the input from this Subscriber, I've decided to use yet another technical term: Outer Direct Active Inclusion – (ODAI) The above paragraph describes its application well.

The next message was: How do I *'enjoy remaining however I find myself as Father Line'* when I'm in a position which I hate? For me, that's when I start looking for the return. Which ends up putting me in this never-ending cycle.

My response: Because this seems to be going on as if organized by some involuntary force outside your self, which some might call an inner demon, it's a perfect situation to apply ODAI. When you experience that inner demon, look at the portrait of FL. See Him acting it out which is obviously Him playing a joke on himself. If that doesn't make you chuckle, you're taking the game You play on YourSelf way too seriously. The whole purpose of this universe is for you to rediscover Who you are through situations like this and a myriad of others.

Besides ODAI, more familiarity with the UL material, will inspire you to not hang on wave in the form of checking for results. Your all-seeing Hosts aren't so blind that they don't know how to find you to deliver your return. :)

[...]

I presumed you guys exercise *some* common sense. Do you really think I'd *really* recommend rolling down your window for a Highway Patrol officer and then pissing him off, or hug a serial killer running after you with a knife? If you're really flexible and adventurous, I suppose you could continue that in jail, in a psycho ward, or pissing off the doctor while you're laying in a hospital bed with a thousand stitches. Don't knock it until you've tried it. :)

> Q: But then we are kind of screwed as realm-beings, no?

You're always 100% Father Lined with beneficent perfection – even if you can't see it or lose your physical body.

> Q: If I want to win a contest, and I don't win, will ODAI help me win it the next time?

If I were your Hosts, I'd say it's a heluva lot more likely since FL is their boss. :) But if you want something, go with *the sweet deal*.

> Q: Keeping the dream clean.

There's a phrase after my own heart.

> Q: I'm trying to better know who I am through...

Ideally, you want to grasp and then act on non-change fact. The sweet deal is based on non-change fact which means it can't fail if you stand firm with it. Some people here have seen the fact self-validate itself through careful consideration. At that point, nothing could pull them from standing firmly with it regardless of what seems to happen in the field of change.

> Q: Or maybe a better question: I'm UL tricking myself in these situations?

If you have to ask, then you are. ;)

This may sound like yesterday's stale bread, but 'how do I stop?' was given to you to find out who is asking. At the point of answering that fully through more careful consideration of Principle, Who will graciously glowingly stop whatever He wishes. **Check out any major tradition of Self Knowledge and see if this is not the perennial answer.**

Any two or more things have one thing in common. That's the first fact pointed out. Then there is the fact that those two are that one common thing. It keeps going like that. You get those in part one of the finance video and also more carefully examined in #9 on the side panel to your right.

> Q: The issue is if the field of change doesn't change, if you don't get the result, then it disproves everything and if you still stand with it,

When using non-change fact to produce a change, if the field of change doesn't change, **it only shows you're not sufficiently standing with, or not firmly standing with, non-change fact.** Ask anyone here in this forum who has used FL info successfully and see if their experience confirms this for you.

> A1: Not an answrr to your question, but I've already had some weird returns just by acknowledging my experience as UL and then communicating with UL through the outer experience.

Mystical experience?

I got a message from a viewer:

> Question: So, it looks like my returns are coming and compounding and the life that I had that was previously miserable and dry is starting to flip and straighten out. I'm just curious, are mystical experiences going to be something coming soon as part of my evolution as I continue heading towards full FFE?

Answer: I think the Cosmic Vision text may have stirred your imagination. I would advise asking Krishna about that.

ALL ALONE
NO ONE ELSE IN
THE UNIVERSE
BESIDES ME
ALL MY PRIVATE DREAM,
WHAT AM I DOING ASKING JOHN ABOUT
WHEN MYSTICAL EXPERIENCES
MIGHT COME WHEN I COULD
ASK MY OWN BEST FRIEND KRISHNA?

:)

Whether we should fully embrace our desires.

In the private reddit, the issue came up about the validity of your desires. It's good to repeat it here. I placed this latest image [missing] in the context of another post. I'll explain it more here.

You can see your desire coming up from Father Line – the bender of wave. As it lowers its vibration into localized realms, it becomes more susceptible to interpretation via localized perception's conclusion. When the identity-sense conclusion is "it's only me," then just about anything is up for grabs – justified by your personal experiences. You can see that from Father Line's point of view, "boundaries are the only sin." It's only when you're forced into limited options concerning your desires, do you respond with doing unto others what you would ***not*** do unto yourself, or expressing the desire in ways that are not necessarily in your best interest.

Another bigger picture of desire is that even if present practical demands require you to act on limited options (which may include acting in a manner which is the only way which makes life worth living – all things considered) the event is still equally the ONE plan. It all goes in the same direction of expansion of fulfillment. Everyone wins. Why? Because the complete truth about it is that there's nothing but Father Line's love – He only does what He loves. Just don't necessarily expect to see the details of how – unless *how* is so important to you that you form a command content of attention to receive the specifics.

[...]

> Q: Your last para... Are you saying that we can ask FL to show how the specifics will work ? 😛

As everything is ONE all-person, the only difference between you and FL is localized view's conclusion – call it an illusion if you like. So you're asking yourself if you can ask yourself. What's going on here is that someONE obviously loves to play hide-and-seek on himself. If you ask the question you just did, all alone as that someONE, it also must mean that you love to close illusory distance, which would consequentially resolve specifics. That being the case, I should think that the answer to your question is a no-brainer.

The foundation for my answer is the mechanical fact of ONE all-person, and the foundation for it is the mechanical fact that two or more things have one thing in common. Notice how my answer encourages you to put on your thinking cap and not just take a yes or no. That's because from a conventional view of life, you're going to need your own strong conviction to do something as seemingly intimidating as an insignificant ant approaching someone as big as Father Line.

> Q: From the book "Out of This World"
>
> "My object in writing these pages is to indicate possibilities inherent in man, to show that man can alter his future; but, thus altered, it forms again a deterministic sequence starting from the point of interference – a future that will be consistent with the alteration. The most remarkable feature of man's future is its flexibility." by Neville Goddard

The most remarkable feature of man's future, or anything else for that matter, is that **he's in charge of it all as ONE all-person – the no-beginning no-end fountainhead of all variations.**

Three recent questions messaged to me.

> Question: **"All alone, I only do what I love."** It doesn't feel like people love their shortcomings and the stupid things they keep doing. But they keep doing them (for example, finding fault/arguing with a husband, and feeling shitty about it and him afterward). No other teaching talks about how/why people love what they claim to hate. Can you please talk about why people do shitty things – act mean and have anxiety, depression, grieve, etc. Why do they love this? Is this localized perception's view and a misconstruing of things The answer for what to do is p. 16 on A Deeper Look… But, why do they love doing shitty things and finding themselves in shitty states? No other teachings discuss this, as far as I know.

Answer: The base non-change fact is Father Line's all-inclusive, all-pervasive, "All alone, I only do what I love." By establishing that as an fixed underlying reality, whatever we trace back to it, won't be merely a relative theory.

On we go then. Remember the image of ONE all-person turning on a faucet coming out of His side, and then a horse head with blinders comes out. It's like scattering isolated bits and pieces of His *I only do what I love*. "I love my dog, I love my husband, I love banana nut ice-cream."

Let's say you're holding a picture puzzle box, then grab a hand full of pieces and scatter them onto your living room rug. The bits represent localized love which seems to be unrelated to the big picture. The carpet underneath represents the underlying presence of all-pervasive Father Line love. In-between the puzzle pieces on the rug, are non-love areas according to the pieces. "I hate my ex-husband, I hate the neighbor's dog, I hate rocky-road ice-cream. These reinforce by contrast, what you ***do love*** instead. You love how they reinforce what you ***do love***.

A wife shouts at her husband to enhance by contrast, what she ***does*** love about him. It then makes her feel good inside. I'd advise her that the next time she gets angry, to stop and feel how good it feels to get angry, and if it didn't, she'd stop. In that way the wife actually ***loves*** the part of her husband which she's angry about. If she didn't, she wouldn't even pay attention and go do something else – or likely assist him through positive directives which require no acknowledgment of his perceived shortcomings. Feeling shitty about it afterwards is enhancing the love internally. Doing shitty things deliberately means the internal is not enough to satisfy.

Everyone looks to Mother Theresa as the embodiment of self-sacrifice. But do you think she'd have done all that unless it satisfied her deep inside? Take that away, and she wouldn't give a rat's ass about others. It was all selfishly directed towards herself. Watch a father pick up his baby and lovingly bounce it on his knee. They both laugh and laugh for five minutes and then he sets down the baby. Why? He had enough. Enough of what? Satisfying himself regardless of the baby. All love is directed towards the self.

When you see someone slip on a banana peel, it makes you laugh because, by contrast, it heightens your own sense of control which you love so dearly. What happens when you continue enchanting, heightening, enhancing, heightening love? **There's only one place that direction can ultimately end up: bumping up against Complete Love.**

In this way, Father Line fully guarantees you finding Him as Complete Self-love. All things support it, whether in exercising your free will long the way, you hate yourself or anything else. **This is your expansion of full-fill-ment path through boundaries to rediscover Who you are.**

Deep in your nature is complete Self (Father-Line). There as a cosmically aware FFE realm-being, you love everything including the spaces between your unique puzzle pieces. There you don't need contrast to enhance what you love. You're self-effulgent. When you're in that state as a cosmically aware FFE realm-being, do you eat both banana-nut and rocky-road indiscriminately? Almost certainly not. You love your faculty of choice ***equally***, so you enjoy favoring banana-nut over rocky-road. Other flavors are there to simply celebrate yourself as ***variations***, so there's no conflict.

Phew, I gave you guys something to think about. :)

> Question: Father Line took a human form as Lord Krishna. Did FL ever take another human form? Will He ever make a public appearance again in the future?

Answer: Father Line taking a human form *is* Lord Krishna – like bread i*s* grain. Everyone will eventually get a private appearance since He is the structural core of your being, hidden deep in the essence of everyone. However, His public appearance gets a little fuzzy. Since His last full appearance 5000 years ago, He's represented himself for large localized tasks in what are called "Avatars of Krishna." With various names, there has been a handful of those for our world since His last full appearance. Getting into those details is outside my priorities.

As far as the next full appearance:

Krishna incarnated in human form at about 3181 BC and lived on earth for 150 years. When He was leaving the Earth at the end of His Incarnation, at about 3031 BC, at the start of the Bronze Age, He made a promise of His return. It can be found in the Brahma-vaivarta Purana, 4th Khanda, Chapter 129, 49-60 (keep in mind that during a Bronze Age, literature commentators bring up ugly fault-finding and petty issues ending in a complicated mess far removed from the wholistic fact of your elegant beneficent perfection)

When Krishna left at the end of Copper age, He promised an unusual Golden Age that would arise after about 5,000 years for a brief 10,000 year Golden Age. 5K is right about our time starting now. With that, everyone will know Him as they do in the Golden Age: not some mysterious invisible being, but with everyone in His close personal relationship. I'll let your imagination soar for what kind of world that would be. No CEDs anywhere to say the least. :)

> Question: What is your opinion on this article?

Answer: She says, "There are no facts." Then she says, "Use the Laws of Mind." That sets up a contradiction right there, not even to mention that she passed over the First law of Father Line. (Laws are non-change facts) Her use of the word I AM is as dead as a doornail. :) "The Bible is an allegory." Not so if properly interpreted. "You just have to believe it, and then it all falls into place."

Now she’s got you hanging on the wave of faith which makes sense if there are no facts. Her emphasis is “us against them” to hold your attention: “There are lies, damn lies.” Geez I'm a pain in the ass, aren't I?

However, she fills the need of the time for her *American spirit of rebellion* audience.

Normally I pay no attention to such articles but *you* asked.

Got any good proof jokes?

A skeptic walks into a UL bar and asks,

I'm looking for proof that UL works.

We only serve Who here.

What?

No. Who.

What?

No. Who.

What?

No. Who.

- - -

Father Line: Did you hear my joke about the guy who asked for proof?

John Paolucci: Yes, very funny.

- - -

Knock knock.

Who's there.

UL reddit says proof.

UL reddit says proof who?

Exactly.

- - -

Knock knock.

Who's there?

Stopwatch.

Stopwatch who?

No. Stopwatch for proof and **look to Who instead.**

[...]

> [**PassportToHappy**: FL: Knock knock.
>
> ELRB: Who's there?
>
> FL: Me.

ELRB: Me who?

FL: You got it! :)

Oh well, I tried. I'm not much of a jokester, except when I play the hide and seek game on myself :)]

[A1: Why is this all BS? Because it's a Universal Li(n)e. Oh well I tried 😄]

There's no proof because it's Universal Lie'n. I like that one.

[A2: FL: Guess whats for breakfast?

The same thing i eat every day...

FL: PROOF LOOPS! Part of balanced moment of wave.]

[...]

Q: Can you explain to me how to look at the 'WHO' and ignore the 'WHAT' ? How do I know if I am looking to WHO and not WHAT?

Good question.

Wave: Dear Ocean, can you explain how I look to you and ignore wave?

Ocean: Dear one, you are Me. Simply acknowledge that you already ***are*** Me right where you are as wave. There was never any division in the first place. I'm just so close to you that you seem to miss Me when you're waving.

Wave: But how will I know I'm looking to you instead of my wave-ness?

Ocean: Not by watching yourself wave yourself in any particular manner, nor necessarily trying to be still so that you don't wave yourself. You feel isolated now?

Wave: Yes.

Ocean: There, that's Me, stirring Myself, since you ***are*** the ocean. You didn't have to try to ***not*** look at your wave-ness to know that. Who I am is not devoid of wave.

Wave: Okay, I can do that. Now what if I want to express the full power of you, the ocean?

Ocean: Well, there is this human who wrote a document called A Deeper Look at Your First Two Essentials Humans make an excellent analogy of the best way to handle yourself as the ocean. Check out how you don't have to do anything except enjoy being the ocean to fully express My power and influence amidst all waves.

In that document, pay attention that no particular waving has to go away before you can know that I've got you covered as sole commander of Me. I may throw a squall at you, but that doesn't have to go away first either before I have you covered to express me fully. Keep in mind that because this Ocean forum is open to the public, other waves may tell you that you have to ignore things, only feel a certain way first, and will give you hoops for you to jump through. There are teachings called The Law of A-waveaction and NonLevel Oceanard who will have you ignore Me and not have you do the smartest thing could do about Me. They're also Me waving Myself a different way. Just know that and enjoy.

> Q: I understand that I am always the UL even when I am being a realm being. As I am UL always I should be able to manifest anything at any time but it doesn't happen. why am I not able to manifest if I am UL at all times and I acknowledge it?

You say you've acknowledged that you're UL. Good. That means Father Line just spoke the words in your post. 1=1=2, okay?

Now put your finger on the lips of the portrait of FL and repeat what you said in your post. Why would He say He's *not able* unless He was playing a hiding game on Himself? (CED)

That being the case, the answer is in your question is it not?

This realization event is a natural part of your expansion. Consider *this better understanding* a partial return, and continue.

> [**PassportToHappy**: It takes practice. You have to deny the 3d world of the senses, or ignore it, as you command, knowing the part of you unseen, UL, knows, sees, and does everything everywhere forever. **You are sole commander. You only need to glimpse this knowledge to start using it.**
>
> **You know you are looking to WHO when life flows.** When you feel light and serene- and you feel this way even if your 3d world does not yet match how you feel. When you feel connected and at home you are looking to WHO. When you are looking to WHAT, you feel anything but this way- you feel angst, anger, impatient, depressed, frustrated, lost, isolated, etc.
>
> Not sure if this answered your question adequately, but I highly suggest you go back to reviewing AFGTUL parts 1 and 2 and A Deeper Look. As John said, repetition and persistence are 2 wave attributes that help you gain a deeper understanding of the materials, and hence **WHO you are.**]

[...]

> Since you always are ocean, why even look to metaphysics?

Ocean Love.

This question is often asked so I'll pin it.

This question and slight variations on it appear often.

> Question: I've acknowledged I am always Universal Line even when I am a realm-being. Why am I not able to manifest if I am UL at all times and I've acknowledged it?

Answer: You say you've acknowledged that you're UL. Good. That means Father Line just spoke the words in your post. 1+1=2, okay?

Now put your finger on the lips of the portrait of FL and repeat what you said in your post. Why would He say He's not able unless He was playing a hiding game on Himself? (Covert Expansion Demand)

That being the case, the answer is in your question is it not?

This realization event is a natural part of your expansion towards self-mastery. Consider this further understanding a partial return, and continue. FL is giving you the return you need, and it's a valuable one.

[...]

> Q: In other words, as your understanding and consideration of UL/FL deepen, so will the level of your returns increase.

Good. This also applies to the image in *A Deeper Look* where you see FL holding both your intention and looking to Him. I've added this text (Oct. 30 update) to the end of A Deeper Look at Your First Two Essentials :

If you hear yourself respond inside; "But I acknowledged that Father Line is holding those for me perfectly, yet nothing happened," or even only a strange feeling of strain inside, do the following: Put your finger to my lips while viewing this image [missing] and listen to Me express that. Who I am is not about unresolved or strain, so why would I express that unless I was playing my hide-and-seek game? I do it to covertly reveal your lack of conviction in Who I am and what I do. It's your advancing realization of Me which brings your return. I bring you closer to your return by encouraging your faculty of realization to advance establishing yourself as Me. **The realization that I was only playing a game will bring you to silence over the issue.** Should it happen again, you'll know better and instantly return to *being* My Fact without even having to think about the hide-and-seek game.

Q: Is it typical to start feeling a bit of a disconnect from your realm-being?

If you put your finger to the lips of FL and listen to Him ask that question, you'll see how cute that is and how that's the least of your concerns right now compared to your intimacy and productivity with FL.

There is only ONE all-person. That's Who is asking your questions. It's so close to you; you're missing it. ONE all-person is the ocean. The "but we all start somewhere, yes?" is the ocean pretending only to be a wave. The wave IS the ocean. You can only ask Yourself.

> Q: I mean, there is only my lips anyway

That's the whole point. We give that a name and call it Father Line. Father = first cause. Line = base non-change state. When "you" speak, the complete truth is that FL speaks.

Putting your finger on an image can assist you in acknowledging that.

> Q: Is that all I need to do? Because unfortunately I don't gain much more conviction/establishment as Who I am from this. I just feel like I'm acknowledging that UL said it.

Continue acknowledging by putting your finger to FL's lips and listen to your last sentence above. Get it? Again, it's so close to you that you missed it. Conviction comes from knowing ***you*** as FL said it. Also now go back to the beginning of Part 1 Financial Gain, and see if the basic facts are even more relevant since having gone through this new experience.

Using Father Line to answer a question.

> I was asked: Desires, intentions, and returns all come from UL. There is nothing for you to do except to look to UL since FL already knows your Command Content of Attention, He doesn't need to be told or reminded what your intention/command is. If I've understood this right, what is the use of our minds? You don't need to think about the intention at all as you simply look to UL. You don't even need to think about the validity of your desire as it also comes from UL. It seems like your mind just gets in the way between your command and return.

Answer: The most elegant way to answer your question is to go to the highest Principle first: Father Line. Put your finger to His lips and listen to Him say: "Desires, intentions, and returns all come from UL. There is nothing for you to do except… …what is the use of our minds?"

What He's up to should be obvious. It's you missing that it's Your mind, in order to have a place to expand to find out. Find out what? To know it's Your ONE and only Mind, and then act on that fact to be and do what Father Line is and does. That's your #3 through #5 Laws (non-change facts) of Universal Line. I made the distinction between "Him and you," to have a place to slip into efficiently managing your boundaries and merging yourself with Father Line.

Merging with Father Line is obviously a metaphysical absurdity, since there was no division in the first place. But I accommodated your very real experience of separation, made all the more unmanageable by overpowering boundaries called CEDs. Almost everyone's feedback has been that they experienced a huge relief and sense of freedom. So there it is; the value of making the distinction between greater and lesser truths. If we step back to an even more essential truth from touching His lips, we get; "I, Father Line love Myself so much that I make "other" minds to rediscover Who I am." So it's not that you have to get rid of your mind or get it out of the way, but expand it to what is always-already is in its fullness: My Mind. Getting rid of something can be difficult – inclusion is easy – and in this case, a sweet deal.

Talk with Father Line?

Maybe it would help to have a stuffed Father Line toy which you could pretend you're talking to. Since that's Who the toy is anyway, you *really* wouldn't be pretending after all. Hey, you're going with the Fact, right? :)Imagine a UL convention where everyone is walking around talking to their toy. The press would have an "over the cuckoos nest" field day. :)

Like this short Mr. Bean video clip?

… … …

(17 hours later): Okay okay, on a more serious note, after I posted this I got a message about talking to Father Line. He said how when growing up as a Christian, he used to pray to God, and it got him thinking more about talking to Father Line / Lord Krishna embodiment which by way of an interface, is an experienceable localized human form.

As far as historical documentation, His most famous way of communicating is opening His mouth, and inside, He shows you the totality of the universe: all the Celestial planes, all the local worlds, all its beings, their activities, all embraced in ONE. You're given Divine Sight to see the glory of His Sovereignty which mortal eyes can't see. A thousand suns are faint compared to His radiance. So overwhelmed, many faint. Others say, Whoa, I don't think I can handle anymore. Please return your previous form so I can get a grip on myself."

Getting back to the idea of speaking with Him: As He is ALL, the difference between talking with Him and praying to a Judeo-Christian concept of God, is that when you speak, you listen to Him speaking – no separation. Doing so starts changing how you talk because your identity shifts. You get more and more intimate until speaking seems redundant because there's no trace of two left to converse. Then it's time to be still and do more integrative listening than talking. Then you're Him jumping all around inside yourself doing all kinds of thing you previously thought were "only you" *including listening*. It makes you laugh at the game going on. It's just so much fun to hear Him speak when you open your mouth, think thoughts, or feel your intellect move things around. So there you are a human form which by structural reality is Krishna's form. Scratch His nose, pose His hand in a thumbs up. Just play around without localized perception's validation of fact and see what He loves to do. Tell Him something you would never dare to tell anyone and crack-up from hearing Him say it.

This is not for everyone. Only certain personality types would get into this. So I'm not so much recommending it as just throwing it out there as an option to consider playing. If you want the normal one on one conversation, you can approach it that way too. The above way is a good way to *break the ice* before you start.:)

[…]

> Q: Don't you think that the ancients at a certain point had the same technique, but then with time people didn't understand the core concept and started to focus on the object itself and deified it and thus, losing from their sight the real message ?

Hopefully not Mr. Bean's technique :)

Yes, what you say it the case. There's nothing new under the sun.

When you point your finger to the sun, to identify the sun as the source of energy, they'll think that pointing up with a finger is the idea you're trying to make. Then they'll think that to point their fingers up is what the source of energy is all about. Next everyone walks around pointing their fingers up to connect with a source of energy. The outer obscures the inner.

> **[StarGazer**: FL: You're describing what happened in the last Golden Age. After a few generations the majority of people lost sight of who I am.
>
> We'll be back with your regularly scheduled programming, though. Stay tuned.]

What Stargazer said also applies, though it's usually more that a few generations, because long-standing traditions are in place. The opposite also applies; long-standing traditions of ignorance are in place which can take time to dissolve.

Things can get quiet here.

Hopefully, after the latest update to *A Deeper Look At Your First Two Essentials*, users are saying, “Holy cow, this stuff really is that simple and direct,” while they quietly-privately take care of their Totality in a productive manner.

[...]

Since the emphasis of this reddit is Who, I should think the most value would come from integrating Who Father Line is, what He’s doing, and why, with the timely inner and outer events which confront you. Sometimes just writing it out for others, (even in the form of a question) clarifies and resolves it for yourself. If it's already resolved for you, it might be just what someone needs to hear.

Then you should change your username to FinanceStaggering. :)

Ah yes, now I’m picturing you on a rainy night, stumbling zigzag down a dark alley in a drunken stupor, with a trail of change behind you falling from your pockets.

> A: Only a few days since i came across this information. I have a open mind about "returns", however just being the stillness of Universal Line brings a peace and pain relief this little human has never known befor. If for nothing else, for this i thank you... or myself... not sure anymore 🤔

Some tips for telling others about Universal Line.

There are two categories; those who have no ideas what it is, and those who have looked over some or all of the materials, yet have issues.

For those with some familiarity, first, make sure they agree that any two things have one thing in common and then only after that, add more complexity as it flows from one fact to the next. If you start talking calculus to someone who hasn't had a basic math class, you're only beating your head against a brick wall.

If someone tells you, "It feels like FL is f*ing me over," they don't know Who He is and what He does. That results from lack of clarity in the flow of why any two things have one thing in common, through the logic steps which confirm why everything is ONE all-person so that they ***are*** that Person all alone. Only at that point is it productive to ask them then why they think FL just spoke their, "It feels like FL is..."

If they're having issues, almost certainly they're going to want to spin their wheels by hanging on wave/variations. If you feed that (getting involved in their hide-and-seek storyline) instead of responding with non-change fact, you'll also spin your wheels.

From hearing their story, you'll likely become familiar with their weaknesses and shortcomings. If you also speak on the level of these incomplete truths, which remind them of their weaknesses and shortcomings, you'll place the person either in a defensive of shameful state. That becomes a road-block. Yes, commiseration may bring you closer, but then how are going to serve two masters? If you instead respond in a way to explain why everything is supreme intelligent beneficent perfection, you're moving them in the direction of rising them above those lesser truths. Whenever you can, always shed light instead of groping in darkness. Humoring people about their weaknesses and shortcomings to lighten things up can help, but they may take it as flippant degradation if they're used to that, so you need to be careful. If you act like you're not enjoying telling them about UL info, you're setting an example which contradicts the very purpose of the information. It's better to remain silent if you're not showing yourself as an example. If you're not enjoying yourself, you may need the info more than they do. :)

However, if you listen to FL speak your words, you'll feel no embarrassment or shame in admitting to them that you also need to know it better and are learning it along with them. Some may say that they're having a hard time with the language of UL or digesting the material. With autism on the rise, some may be coming from there. Tell them that perfectly intelligent ordinary people have a hard time with the language. Autism is just a matter of percentages.

Digesting with some degree of autism means two things:

Looking up words in the dictionary. Words are just words. They should write down what they think the words mean in their own words along with a dictionary, then check with reddit/discord to confirm the meaning if need be. They'll then have their own personal vocabulary index/glossary.

The other is listening to the audio repeatedly as if it were music. They'll need to record *A Deeper Look* in their voice. If they want to "get it," these extra steps shouldn't be a problem.

For those who've had no exposure to the materials, they won't even know why they need to know two or more things have one thing in common. Just give them an overview of its purpose and how it works.

Always encourage them to go directly to the materials themselves, because they'll get the most effective presentation that way. With a brief overview, the best you can do is entice them with inspiring facts which they will have to go to the materials to confirm for themselves. Again, stay away from behavioral remedy talk as much as possible or else you sit there hearing long stories about complex behavior. On the other hand, don't try to downplay or evade they're stories. Just listen (as if it's FL speaking – which it ***is***). Acknowledge it quickly, and then respond with as much effulgent non-change fact as possible.

Then there are the people who don't want to care about non-change fact. **Don't waste your time on rocks.** There are always others who have an open mind. Your best situation for people to listen is when there is something about you that inspires them to ask how you got that way. If you're more comfortable to wait until then, that's perfectly fine.

How subtle boundaries can be.

> A user commented: What's next? I've done everything over and over again. Forgot who I am, know who I am, become FFE, do everything I desire and repeat. That's kind of incredibly boring, low-key.

Answer: Why would Father Line, your total self, all alone, ask what's next? Unless He wanted to do... Wanted to do what?

Left boring and low key, means boundaries. Something more than who you are now, which needs to happen before there can be a next, means putting demands on yourself. FL puts no demands on Himself for a next. Smell a ***covert expansion demand*** being acted on here? – when you were told to pay no attention to them in *A Deeper Look*?

Also, if you've done everything you desire, how could a sufficient *next* go unfulfilled? Where is effulgence? Listen to the content of your command denying what ONE All-person does. **The UL info is all about doing what One All-person does.** I don't hear that from you.

Check again in A Deeper Look at Your First Two Essentials for the solution to your next.

[...]

> **[PassportToHappy**: That user didn't strike me as FFE. If he/she was, they would be in bliss. I have glimpsed it, it is heaven. Having touched it keeps me encouraged, enthused and engaged to keep up with my studies and command sessions-- so I can experience it more! :)
>
> I'll have to let you know lol -- But I imagine that the experience is inconceivable to an ELRB with limited perception.]
>
> A1: As sole rule-maker just command that permanent bliss never becomes boring XD
>
> A2: It's like saying- damn I really hate being the luckiest person alive, it's truly the worst! It's gotten so boring. Ha! 😂 On the other hand, if it has gotten boring there are many adventures you can have...a tornado or two should do the trick...the possibilities are endless, especially when **WHO is doing only what he loves to do!**
>
> A3: Why? In my opinion you have to make that determination yourself, it is your dream. We can only give you our subjective point of view which could be very different from yours. Why not have permanent bliss and decide for yourself that it is getting boring and switch it up? Remember **as One all-person you only do what you love.**

A Deeper Look at Your First Two Essentials : Simply enjoy already being Me and watch what then happens.

"From where I'm sitting, you ***doing*** that is a ***straightforward, specific*** command content of attention.*

*And you don't need to remind Me you're there for your ***need to be taken care of*** as if I'm stupid or something. :-)

[your need to never be bored is no different than any other need]

More of how subtle boundaries can be.

This is from the private reddit:

> Comment: That's it though, I'm just everything ever. I am everything already so I just pretend I'm lesser. That's what I don't like. Like that's it? I'm just forever trapped as totality? I'm stuck a dream. This is kind of like playing Assassin's and beating the game and I'm just stuck with the after game, f*ing around with the side missions and completing it 100%. Then there's nothing left to do but restart. I just don't like how that's it. That's all there is.

Answer: You're the sole rule-maker – so change it. If you can't conceive exactly how it could change in order to be adorable, command that it ***will*** be adorable without you having to know the exact details of how it could be so. Your Hosts will take care of the rest. Do you think the proof-loop is going to respond: "Sorry old chump, but that's too much to expect – come-on now, be practical, this universe has boundaries of ***what*** it can do you know!"

If you want to command that there is no way it could be adorable for you no matter what your Hosts might come up with, then it's time to review why you're above all systemic boundaries of how the universe works. You ***are*** its fountainhead, so the buck stops with you. Act on ***that*** instead of sitting on the sidelines, commenting about a system which has power and authority over you to keep you stuck in something that sucks. If you refer to something (boundaries), boundless No-thing is all you're left with in the last place anyway, just prior to its processing of your return. In other words, if you think you're stuck in a suck system, you'll get all the living proof you could want that it's so. That's the extent of your power, authority, and responsibility. Having gone through your intellectual inter-looper, now go back to the beginning of A Deeper Look at Your First Two Essentials and see if ***why*** you are sole rule-maker is more relevant. The non-change facts are where you're non-change conviction is going to come from. That will level the stuck-suck permanently.

Testing for demands and comfortable assurance.

In *A Deeper Look At Your First Two Essentials*, you read, "If you stop making absolutely ***all*** demands made of you, you're left doing what I do for the $10K."

Variations on the word *demands* are *requirements*, or *obligations* [Obligation: A ***binding*** agreement committing a person to a payment or other action.] Obligations mean a second source of rules which have a life of their own, coming from something besides you.

Father Line: You are all alone as first cause – the fountainhead of all the moves in the universe. If anything, you make demands on systemics to work a certain way. They don't make demands on you. They are *what*, and you are cause-all Who. The only way you can make demands on yourself is by forgetfully watching *your* system from the sidelines and then having to respond to it involuntarily.

For a little tun, try testing this command content of attention: "I now become my first billion dollar check delivered here today in the mailbox." (the word *first* suggest that many more will come) Then take a nice long silent pause and listen to the reaction inside yourself. Watch your intellect search around poking here and there to test the new waters. See if those reactions make any demands on you, such as any difficulties going to your bank with the check, change of lifestyle, answering inquiries from the IRS, leaving behind your present lifestyle, how you will deal with weak people who know you have billions, and so on. See how that's different from remaining playful and flowing – no matter what – like Me. If you tried that command, you might think, "Whoa, that testing sure made me more aware of demands weighing me down. Maybe I should continue it so that I become familiar with demands to the point where I sufficiently know better." Though can you see that from My point of view, this remedial action is still putting demands on yourself?

As *the rest of you unseen,* sitting right where you are, I'm perfectly holding and taking care of both your command intention and your looking to Me / being Me, no matter what goes on with your localized realm-being. If you carefully check out the facts of who I am and what I do, you'll simply ***know*** I'm holding and taking care. As everyone acts on what they know, you'll sit there with comfortable assurance and won't have the slightest interest in demands – even if they seem to shout at you as if they somehow have a life of their own.

That ***knowing*** is kind of like Mac's Protocol of #2 acknowledgment that he is universal line fully in charge to accomplish the ten-thousand dollars, so that he next flows to jump off the diving board and immerse himself as #3 for 15 seconds. In the sweet deal, the comparison to Mac's #3 immersion is that you can simply remain however you find yourself as Me, backed by the comfortable assurance that you're off the hook and I've got you covered. A subtle form or demand is that you feel the urge to leave before your ten minutes is up. Why? Because you're acting on the absence that I – *the rest of you unseen** – ***don't*** have you covered and cared for, so there's no point in staying around: the demand to do so is way too much to ask.

* Remember from *A Deeper Look,* Pg. 7: "If you're not really clear on this (why My still void is not an experience), you're going to feel foolish, defeated, and have no choice but to act as if you're wasting your time.

[...]

PassportToHappy: “If anything, you make demands on systemics to work a certain way. They don’t make demands on you. They are *what*, and you are cause-all Who.”; I did this yesterday throughout my day. It was very cool! Here are a few highlights:

1. I had plans to meet some friends to see a movie. To get there I had to drive on the highway. Highway driving historically makes me anxious and I dislike it. But yesterday as I was driving, I commanded that I am sole commander of the highway. I talked aloud to myself in the car about how I am FL rediscovering who I am. How I am no longer limited by perception's conclusion. How this is all One thing and I am the common denominator. I drove as One All Person and used my One thing state to make a pleasant, easy ride. FL was in the driver's seat, my trusted and dependable best friend. What more could I want?? It was so nice! I was not timid, I passed other cars with ease, the sun and sky above were just brilliant. Even cooler, this usually congested highway didn't seem menacing at all to me. In fact there were several times there was lots of free open road ahead of and behind me.
2. I did the same on the drive home in the dark. But I did command that highway and all the other drivers to be nice. The drive was just as easy.
3. Most people love going to the movies, but I have been phobic of movie theaters and things like that for decades. So again, I used my OAP state to command that I was sole commander of the movie theater. That it was safe and pleasant and that I loved being there with my friends. Knowing FL IS me and that his status was sitting in my seat made all the difference in the world. It melted any potentially anxious CEDs on the spot.
4. But **the BEST return was using my sole commander status to command that I am sole commander of my life.** As such, I commanded that my husband come out of his depression and be better (he had been almost bed-ridden a few days earlier). And yes, that too lightened up in such a beautiful and seemingly natural way- and quickly too. It was all me! He got up off the couch, went for a hike, and started working on his hobbies again. It was so so nice to have this return.

In summary, it was so Simple and Elegant to do Nothing except be ONE thing. It felt natural and FFE as well.

Why does there have to be any beneficence resulting from any 'higher being'?

> Comment: The notion of being ONE thing has helped me to take control of my thought-space, since it empowers 'me' to acknowledge the full Me and disregard perception's conclusion. It helps to trace any nagging outer condition back to ONE thing and conclude that it is the unconditional source of anything and everything else. That just seems like its enough – knowing you're ONE thing and tracing anything you encounter back to that. I'm just curious as to why there was a need for all these additional variations to be explained or understood? I don't understand how any of the other notions like the Best Friend are self-validating, or why there is a best friend at all. It seems more LOA wishful thinking. Why does there have to be any beneficence resulting from any 'higher being'? ONE-thing isn't an impersonal void?

Response: As you were speaking to me with the identity of a localized realm-being, I accommodated that with "you and He" even though that's metaphysically absurd. ONE thing is an impersonal void, and as soon as it moves, it's personal beneficence. If you want to deny that, you might as well deny that you and I are here in this post.

ONE thing = completeness = perfect order = harmony = goodness = all alone, you are your own best friend.I dare you to find this anywhere on the web or in any book :)

Krishna: Translation: krish = adorable/attractive existence, na = spiritual pleasure.If we're going to talk about Principle, it needs a name. Father Line. Lord Krishna is Principle personified because, well, with ONE-thing-completeness, He can do it :) – absolute – no beginning, no end. If you're going to be a localized realm-being, don't be surprised if He *seems like* a separate being from you. :)

"But why can't there be perfect evil?"

"Because evil requires absence or lack. Something has to be missing or not enough. Completeness does not contain absence. Darkness is only the seeming absence of light."

"But people have the very real experience of evil and words that say life is good don't change that."

"Actually, if they are the right words that inform correctly, the evil situation vanishes because you as ONE all-person, who mold all conditions each moment, mold conditions on the basis of what you know about life. When what you know changes, conditions follow."

"So can *you* instantly change a person coming at you with a knife?"

"Well, this is what I mean. You look to your world and the people in it to confirm whether it can be done or not – if it is true or not. If you look in that direction, you're likely only to confirm what you already know about life. Conditions always follow what you know. You need to look at the metaphysical fact of ONE perfect all-person, act on that knowledge, and then you will know and live it regardless of any perception, event, or experience."

[...]

I checked through the wording of *A Deeper Look* to see if I left it open for someone to interpret it as if they should have “a deep and intuitive opening towards a feeling of sweetness, or as a feeling of always having been home.”

On page eleven I found, “That should make you warm inside and give you a smile.” In the next update, I’ll update that sentence to, “That could make you warm inside and give you a smile, but don’t think you need that validation event – stay with the facts.” Thanks for pointing that out. I suppose if your landlord gave you a sweet deal on your rent, you might feel more at home in your rental, but not necessarily. It’s just a sweet deal.

[[[Assuming I am mistaken, could you please help me understand how "being off the hook for having to respond to anything" (Deeper Look) is more factual than "being free from the spell of images" (Goode)?]]]

***That sounds okay, but that’s not what I was talking about when I said, “I dare you to find this anywhere on the web or in any book.”

[[[Assuming you are referring to the logic of arriving at One thing, it is outlined in the chapter "Falling in Love with Awareness" of the book.]]]

***How everything is consciousness and how that makes everything one thing is fine – Advaita Vedanta and all that. Yet there is still what it means: perfect order = harmony = goodness = all alone; you are your own best friend. And, in fact, your dearest sweetheart. That’s what I was referring to.

For those of you who want a technique.

*There you are sitting for ten minutes in your command session simply enjoying being Father Line. Since FL is everything, you **are** doing it fine.*

Put your left hand on top of your left leg. There, that's how you find yourself as a realm-being. Now change that by putting your right hand on top of your right leg. There, that's how you find yourself as a realm-being as well. Did doing either change anything about how FL is holding your intention perfectly and holding your looking to Him perfectly? Could anything that comes and goes during your session make any difference with what FL is holding? No? Then who cares what happens. You're covered. Can it get more straightforward than that?

Your ten minutes are up and off you go. Some of that stance will rub off on you. As you naturally take some of that stance with you as you move around in your world, life will be simpler and how you're going about getting a return will be simpl***est***.

Real and not real

> User: Hey, John. Last night I seemingly experienced a Covert Expansion Demand/Covert Expansion Opportunity that my localized realm being faculties deemed difficult. As always, I know I as Lord Krishna seemingly experienced so for a reason, since it left my questioning a few things that may have been so close to me, I wasn't seeing it (localized perception-wise, of course). Something that'd always nagged at me in the materials is how wave and experience (variations) are not real. I've accepted this regarding my current outer condition (the Prank), but what about regarding the experience of my many, many desires? Is that also a variation which isn't real? I asked Myself this, and of course, answered by putting my fingers to My lips to see Who was asking. I suppose my localized realm-being is simply looking for some mechanical facts that show me my desired experience, and all my desires are real. I'm not really sure what I'm asking, but I'm hoping you'll be able to help a bit.

JP: Just like free will is not true, only determinism, you still have all the ***local*** proof that you could ever want that you have free will. It is the same with your desires and their outcome. Remember that there is a hierarchy of truths and that the final truth is No-thing.

Example: Experience says that there is a "me" ***and*** a Lord Krishna. You have to decide if you're going to act on experience or the greater truth non-change Fact.

There is practical utility in knowing that anything besides No-thing (including systemics and all change) is ***not*** true. No-thing is where you go to override or have a "fresh start" when you want to command your universe. Then any "something" influence can't hold you back or condition your desired local experiential reality.

> User: Got it. Thanks, John. This really cleared things up for me.

Various answers: Free-will, acting like LK, illusion, indifference, awful.

> User: It seems I still can't wrap my head with the Free-will / Determinism idea. If I'm already LK, why is free will only illusionary?

JP: To answer that, we need to go back to LK's non-change Facts: All-knowing, all-doing, all-seeing, everywhere, forever, all at once. Those six things are ***absolutes*** above time-space causation. Free will requires interaction with time-space causation, which is relative. Whatever is relative is illusory because it is here one moment and gone the next. When Lord Krishna moves in the field of relative cause-effect, we can say that He is the ultimate expression of free-will simply because whatever He gets His hands on expresses the Ultimate. Yet we have to say even that is illusory ***with reference*** to Non-change Fact. Effulgence moves in relative cause-effect, so we shouldn't give it a bum rap just because it's illusory. Go run fast and enjoy. Just keep it in its proper perspective as LK does and all will run well.

— — — —

> User: I know waves are all illusions, and we should not hang onto them. Hanging onto negative waves will keep you locked into the same story. Why does hanging onto positive waves result in you possibly losing what you have, instead of continuing with the positive state?

JP: Because you're on an infinite line of expansion, eventually you're going to expand from one thing to another – from one fulfillment to another. If you're locked into ***anything*** on your line of expansion, eventually it's going to become insufficient to meet your evolving nature. Most people would refer to insufficient or lacking as negative. Your Krishna State is infinite flexibility. Locked into anything except your non-change attributes is eventually going to be experienced as negative because it's contrary to your inner Krishna nature. Fond-Flow-effulgence is the expression of infinite flexibility and infinite stability. Expressing Your non-change attributes never allow insufficient expansion. One man's positive is another man's negative. One man's treasure is another man's garbage. You "call it" based on what uniquely satisfies the spot on your line of expansion.

— — — —

> User: Trying to be LK is a behavioral contradiction, and so pretending to be LK falls into the same category of behavioral contradiction, right? LK only pretends to be not-LK, and yet that is not true but only a prank. What does it mean, then, to "act as if" LK?

JP: Knowing all, He never asks a question like that, so you enjoy not having to ask that question.

————

> User: In the text it says to treat undesirable things (like a toothache) with indifference. How differently should I treat things that are desirable? It's much nicer to find a $20 beside the road.

JP: Please see your dentist regularly and don't neglect taking care of your teeth – especially your gums, as they harbor bacteria that effects your whole body. I recommend a product called Jetpik. Floss actually comes out of a water irrigation tip that gets into places it's difficult to floss by hand. And the the pulsing water breaks

through the bio film layer. Just be sure to give 3 seconds between teeth while slowly moving across each quadrant.

After you have proven mastery over body functions, you can ignore dental hygiene. In your session, indifference applies mainly to mental content. If you have a toothache and it's overshadowing you session, you follow the instructions for body sensations. During your session, anything, desirable ***or*** undesirable is ***something***. After your session, when you're taking the degree of your return, pick up whatever is desirable. A partial return could mean doing a bit of financing if no money is laying in front of you. I covered this on Page 43.

> User: Two weeks ago I got my dream job and was on top of the world, this week has been a downward spiral of events and I just got fired today. I trusted Krishna but these systemics that resulted are awful.

JP: Put your fingers to your lips and listen to Who just spoke: "I trusted Krishna but these systemics that resulted are awful." Why would He say that, unless... Unless what? Experience says that there is a *me* and a *Him*. You have to decide if you're going to act on experience or Fact.

The complete truth about illusion.

> User: Just something else I thought of: As the sole commander of the Universe, surely I can say what is real and what isn't, I imagine? I guess I'm just still having some internal conflict about seeing certain things as "not real." Maybe it's because I'm looking at it with the localized perception view of what "real" is and isn't.

JP: You're looking for stability, value, and permanence in variations. Who wants to hear that what they treasure most isn't real, has no value, is a joke, and maybe a dead-end seduction? You, all alone in and as the Universe, and everything your imagination, means that you are the stable, permanent value behind everything. Therefore, the complete truth about the unreal, the illusion, the joke, is that it IS stability, dependable, and permanent value. Three words best capture it: **THIS IS IT.**

So why even bring up the issue of an unreal illusion? Because you've pretended to be only a localized changing illusion, and now is the time to inform yourself that there is more to you than that, and you *are* that more. The illusion message is the language of revival. Most spiritual traditions give "the world" as they call it, a bum rap and make a big fuss out of illusion and futility. They even go as far as to say that it belongs to Satan.

That's because they're blindly captivated by the concept of revival, which requires an adversary.

My best advice is to simply ask yourself, "All alone, no one in the Universe besides Me, all my private dream, what am I doing? All this is my call." Trace that back to why any two or more things have one thing in common. Then work your way back to why what you treasure most is Supreme Value. If it makes perfect sense, the issue is finished, and you simply go on to enjoy yourself like you did when you were a child.

A sitting duck for LK is the way to go.

A quick answer to, "I know I'm ONE All-person. Why aren't I getting returns, or why am I stuck?"

All alone as OAP, all alone as Who is and does the Universe, that question stance is not only irrelevant but is a command that sustains the situation. No one who knows they're OAP goes to that place inside themselves. If a fish says he's thirsty, does he really know he's in the sea? So the answer is in the question. The answer is that they're acting on what they know. The question is happening to reveal to them what they know. The question is no different from the duality question that religious people ask, "God, why hast Thou forsaken me?" If you find yourself asking that question, you have two choices. You can look to your Lord Krishna State unconditionally with *"As you are to Me, so I am to you."* That quote is another way of saying that you're all alone in your always-already complete cause-effect.

Unconditionally reciprocal means that it doesn't matter if your level of knowing OAP is insufficient. You'll get a return that has no conditions to take care of everything. All possibilities contain this *too good to be true yet true*. Conditions are stories inside yourself that you'll decide are no longer worth holding onto, after considering the Fact of owning complete cause-effect. Consider this all-embracing opportunity carefully and rationally.

The final story while doing this is, "I have to do something to reach out to LK, or else nothing will happen when I'm merely a sitting duck. That He sees and knows why I'm there isn't enough. I'll waste my time."

The second choice is to re-check the Facts of Who you are in the light of your dilemma, as it will draw out more meaning. I recommend doing both.

Mossyeyes - Reply to “Help learning?”

I like to think this is a simple way to look at it: **You are God.** Not some Smiling-Maybe-Benevolent-Bearded-Man-In-The-Sky but **the thing that makes up the universe. You are everything that ever was and ever will be, you are every potential and every possibility.**

Because you are already everything and therefore have no reason to do anything except because you want to, you have decided to play a game of Hide and Seek with yourself. You have convinced yourself that you are **not** yourself. Pretty clever, right? This matters because *this is the thing that (you think) is missing*. In order to 'win the game', all you have to do is remember who you are. There are no 'magic techniques'. This particular set of teachings includes the '10 Minute Command Session' but it isn't the *steps that matter* -- it's the understanding, bone deep and undeniable that you are God. Any technique will work if you want it to.

Once you understand this, you take responsibility for everything you experience and you similarly know that once you've decided something, it is inevitable. You can let go of doing things, of 'working' or 'struggling' towards things with specific techniques or rituals or even ways of thinking.

You understand that the entire universe is a representation of what is happening 'inside' of you, so if you want the world to change all you need to do is change yourself. And that's easy! That's the second easiest thing in the world to do: Decide to be something else.

Of course the easiest thing in the world to do is **nothing**, which is the ultimate destination along this 'line of expansion'. If you still think this world is anything more than a dream, if you believe the world is in some way fixed or immovable, if you are concerned about the free will of others, dreaming up fanciful scenarios where everyone is their own free-willed god of their own universe, or even that you can do manifestation 'right' or 'wrong', that you're still 'looking for the right technique' of how many times to take deep breaths or chant archaic things in badly pronounced Greek -- you have not yet accepted the simple truth of **who you are**.

This is my favorite quote in all the Universal Line writings because it always 'wakes me up': "All alone in my Private Dream, what am I doing?"

You're all alone here. You decide what works and what doesn't. Stop sabotaging yourself and acknowledge WHO you are*. The rest of it will take care of itself.

The Universal Line writings are aimed at helping you remember **who you are**. There are a lot of great metaphors and analogies to help you wrap your current perspective around it -- but I will acknowledge the word choices go several layers deep so it can be a bit of a cerebral beast to grapple with. Just remember that (like most things) the difficulty is a story you're telling yourself. **It only has to be hard if you want it to be.**

Wanting those things is great (if you want it to be) because it gives you a bunch of things to work on and practice with. But, and I don't mean to make light of your intensity, all of those things are window dressing. If you can't grasp the First Principles, this particular path isn't going to help you get to what you want.

'Manifesting' by simple virtue of being the Universal Source really is the easiest thing -- but in my personal experience, there's a large degree of deconstruction that has to happen before you can become open to it.

Words like 'believe' and 'faith' and 'know' and 'intend' are hard. You see them get thrown around a lot, but they're slippery concepts. What does it *really* mean to 'believe' in something or to 'know' something? More than what it means, what does it *feel* like?

If you'd like, we can work with some 'incomplete' truths here to help you open up your perspective at the margins -- but I only want to go through and over them if you're interested in 'the work' (such as it is).

The feeling I get from your posts is that you want 'manifestation' **now** -- this may not be as fast you would like it to be. To that end, here are some suggestions in the vein of 'incomplete' but possibly pragmatic 'truth':

- Many of us have been raised in a highly materialist world and have accumulated highly materialist (by which I mean 'dealing with the material world' -- matter and energy) habits. By nature, these rules are 'low level' and they don't leave room for things like 'Oh, and I just so happen to be God'. You can try and convince yourself with Quantum Physics (it seems to work for a lot of people) or whatever the latest flavor of the week is, but all of that merely deepens your commitment to materialism. Rules are rules, but you made the rules. You can change them or ignore them if you want to.
- So Question everything. Nothing is sacred. What is this world? Is it real? Are you sure? How do you know? *What* do you know? *How* do you know it? Imagine you were just born and know nothing -- what is your experience now?
- If you've been trying to manifest for 7 years without success -- do you actually believe that manifestation works? This isn't a flippant question. If you strongly adhere to materialist, defeatist or victim-hood mentalities (not making any claims, just listing some possibilities), these things will directly interfere with your ability to manifest because they say that there is nothing that you can do to change your situation.
- Remember for a moment **who you are**. Everything you intend is taken as fact and you manifest your world perpetually all day every day -- it's so easy you never even notice you're doing it. But if you're not manifesting *consciously* -- what is doing the manifesting?
- Odds are good you've 'othered' part of yourself to automate it. Is that possible? Do you subscribe to a concept of a subconscious? Is that the part of you that you handed the boring stuff of growing your hair and fingernails? Of keeping your heart beating? Maybe you've off-loaded something else to it?
- If you strongly believe in the validity of a material world and then 'try' to manifest, what happens? Obviously your strongest held conviction is going to win, right? ("THE MATERIAL WORLD AND ALL OF ITS LAWS ARE REAL" > "mebbe if I wish hard enough, I'll finally get their attention") Again -- no claims, just possibilities and examples.
- This is a way that I* seem to get in my own way all the time. This existence has a *lot* of complexity. A lot of stuff is going on and this person that I seem to be has a lot of strongly held convictions, often to stuff I don't necessarily remember consenting to. That's okay, it doesn't have to get in the way, but it certainly can.
- Listen to yourself talk to yourself. Aren't you always narrating your story? Aren't you always building and rearranging your narrative arc? 'I'm sad. I'm sad because my cat has chosen to pee in my new

shoes. I'm going to...' I AM, I AM, I AM. This is not flippant. These are declarations. You are declaring your reality with words and concepts at all times. If you don't like the script, flip it.

- If you like your narrative arc of working and struggling at it (It isn't necessary, but it is sometimes pragmatic), it can often help to start with little stuff. When I say little stuff, I mean stuff that your bluemoon130-self would normally not give even the slightest stray thought to. So expect, for example, that today you will see a ton of green cars -- and then look for them. Passive, benign expectation will produce bizarrely effective results that passionate pining never will. Try this on parking spaces, timeliness of appetizers at restaurants, or other things that have low yield and low importance.
- Why does this (sometimes) work? Because your smaller bluemoon130-self doesn't think those things are particularly unlikely. Parking spaces or green lights are a crap shoot -- sometimes they're on your side and sometimes not, right? (Question that! Do you ever feel like when you're in a hurry, you hit every red light in town? Interesting 'coincidence', right?) But the very possibility of something like this should open some doors. What does it feel like to successfully manifest and most importantly -- *why* does it work?

If you've been at this for 7 years, you've probably heard or read all this before. But if nothing has worked in all that time, maybe your narrative arc has you revisiting the fundamentals to see what you missed. Maybe this is the time that you just 'get it'? Wouldn't it be fun if that were the case? Imagine, just for a second, that it's true. That *this is it* -- there are no more excuses. This time you're going to get a handle on it and make it happen.

You're all alone here and it's your dream, it's your story. So why not?

But again, all of this is just window dressing. You're playing a game of Hide and Seek with yourself and you've left *so many clues* laying around. Books and movies, out of body experiences, an entire dream world that can have dream worlds within dream worlds all inside of it. You've even created dream characters to tell you that you're dreaming and dream characters to tell that *they're* dreaming!

But these are just hints. You've also built an incredibly elaborate ruse to hide yourself and the game is so much fun that sometimes you don't want to win. Have you ever watched TV or played a video game and forgot that you were a person sitting in a chair doing it?

I hope this helps you to move in the direction you're travelling. If you want to talk First Principles, let me know. I learn something new every time I revisit them!

Just remember that there are various 'degrees' of truth, from complete to incomplete. What I've laid out above may be 'useful', but you can skip the whole thing by merely remembering **who you are**.

Mossyeyes - "All Alone, I only do what I Love"

Just a reminder for all of you who are finding yourself frustrated with your lack of returns or are studying and studying and studying with no end in sight...

Remember that you're playing a monumental game of Hide and Seek with YOURSELF. This is supposed to be *FUN*!

If you're not having fun, if you're not enjoying the game, change the way you're playing it. Play may result in 'failure', but even 'failure' can be fun when you're playing a game. It's all inconsequential then and doesn't mean anything -- and that is one of the many accurate structural truths about the universe. Most things are more fun when you don't take them so seriously!

Play with your content of attention and see if YOU like that better. Don't worry about messing it up -- you *can't*! So maybe take a deep breath, laugh at how silly YOU are (and have been and will be again in the future) and try again.

Mossyeyes - "Another Metaphor for Understanding ONE-THING"

In the Discord, a fairly common topic of conversation is understanding why 2 things ultimately equal 1 thing. Or: 'Why am I ONE-THING and why does that mean that I have complete authorship integrity of my private dream?'

Since 'different strokes for different folks' seems to be in play, here's another metaphor that may help. All the usual caveats and disclaimers apply.

Imagine, if you will, a **Tree**.

A Tree has Branches and each Branch may have more Branches that hang off of them, and so on with more Branches until they're itty-bitty. At the end of all the Branches, you might have Leaves or Flowers or Nuts or Fruits. At *no* point does the Tree ever stop being a Tree, right? Every Branch is *still* the Tree. Every flower, every nut, every fruit is *still* Tree. Every Leaf is *still* Tree. Any one of those Leaves can send a signal back to the Tree to say, 'Hey! The sun is shifting over there! Let's move!' or 'Uh oh, looks like it's time to huddle up for the winter!' or 'OW! THOSE STUPID BEETLES ARE BACK'. And if one of those Leaves sends a signal up that says, 'WINTER IS COMING', *all the Leaves change color*. The whole Tree obeys the signal from that one 'little' Leaf -- because that Leaf is still Tree.

In this metaphor, *you* are the Leaf. Being the Leaf, you are *still* the Tree and will always be the Tree, no matter what else you may or may not be (or what color you may be) at any given point in time.

Mossyeyes - "What exactly do you do in a 10 Minute Command Session?"

First, an obligatory reminder to re-read the texts (or watch the videos) and take your time with it. The texts are not designed to be gobbled up in quick succession and repeated readings will deepen your knowledge of the subject matter.

If you *started* with the 10 Minute Command Session, take a step back and go through Advanced Financial Gain Through Universal Line Part 1. It matters, because this text (and the others) include all the information about *why* this works (IE - **WHO** you are).

Please note that the 10 Minute Command Session is NOT a 'Magic Recipe'. It is not a 'If I do X, Y and Z then I will get A' sort-of business. If you approach the 10 Minute Command Session from this angle, relying on 'steps' and 'procedure', you may not find what you're looking for. (Then again, you might -- it's your Dream after all.)

So what is the 10 Minute Command Session?

- Review WHO you are and WHY this works (IE - Preparatory Resolve)
- Set your intention for what it is you're commanding (IE - "Simply being Universal Line, I now become my $10K manifested instantly and in full.")
- Remember WHO you are (IE - Look to yourself as Universal Line)
- Do this for 10 minutes, each time returning to your Intention and then Remembering WHO you are every time you find yourself out on a thought

That's it.

There are no experiences to have and no perceptions associated with the work. Because you are WHO you are, you don't have any excuses for it not to work either. In fact, because of WHO you are, you are *already* doing it. **You always are.** If things seem unmanageable for some reason, you can practice several 'remedial' measures, like 'active command inclusion' (IE - Decide that whatever is happening in your life right now is actually causing your intention to manifest). These things boil down to just remembering WHO you are and trusting yourself to take care of it.

The word choices John uses in the text and videos go several layers deep, but they are all pretty deliberate. Once you have a grip on the metaphors that are being used, you can use your own metaphors to deepen your understanding. It's my understanding that the 10 Minute Command Session is superseded by the 'Sweet Deal' (which makes sense given the overall evolution of this process towards simplification), so it may not be worth an in-depth exploration. Consider this mildly historical information that may or may not help you in your endeavors.

DreamerAxelos - Why You are Fully in Charge of Your Private Dream

In short, t**he answer to why you're fully in charge and the commander of your private dream is that there is truly no separation between you and Line.** There is no "you." You can use Line, because "you" are Line. In other words, don't think of it so much as "you" using Line. Think of it as Line deciding to change/manifest/create things. Your private dream is simply one of the many variations that it creates, and you are Line pretending to enjoy it as you.

I use a thought experiment sometimes to remind myself how I am Line. If you'd like to try it, imagine yourself sitting on your couch and time is slowing down around you. At first, it will probably seem boring, as not much is happening. But if you speed up how fast you're slowing down time, eventually you will notice that the objects around you are flickering. Very quickly at first, almost too fast to see. Time continues to slow down, and eventually the objects around you are disappearing for whole "seconds" of your personal relative time.

Now, look at your hand. It, too, is blinking in and out of existence. Your hand and the rest of your body is disappearing, ceasing to be, and then reappearing as "you" continue to watch. When you and all the objects around you disappear, there's only a blank void. Then everything reappears again—including you—and this cycle continues to repeat over and over.

That blank void is Universal Line. You can't actually see it, of course, but for the sake of this example, let's say it appears as an infinite white space. You are flickering in and out of existence from it, probably millions of times every nanosecond (the true amount is a question for Father Line). So there is no real "you." You are simply Line, as your body is being directly created and then dissolved from the blank void over and over again. You are the blank void (Line), and the blank void is you. There is no separation, because there's only one blank void (Line). You can use Line, because it's not "you" using Line, it's Line using Line.

DreamerAxelos - Looking at why Everything is ONE Thing

In short, t**he answer to why you're fully in charge and the commander of your private dream is that there is truly no separation between you and Line.** There is no "you." You can use Line, because "you" are Line. In other words, don't think of it so much as "you" using Line. Think of it as Line deciding to change/manifest/create things. Your private dream is simply one of the many variations that it creates, and you are Line pre

I wrote this as a message to a member of the community who has been having difficulty understanding the Universal Line teachings. I attempted to expound on the arguments that John presents in *AFGTUL Part 1.* There are four parts—each part is meant to be fully understood before moving on to the next.

Part One

Let's start with this. Everything has to come from somewhere, right? Scientists say it was the Big Bang. Evangelical Christians say it was "God" (though not Father Line, in their case). But the thing that comes before both of those is Nothing. Before the Big Bang, there was Nothing. Before God, there was Nothing.

Nothing is the **only thing** that can **contain Everything**. Think about it. What is outside of Everything? Outside the universe, space, and time? Outside of any "big thing" that you can think of?

Nothing is the **only thing** that is **outside of** Everything. That's why it can **contain Everything.** Even though Nothing can't be seen with your eyes (because it's Nothing), you can imagine it like big white space that has no end. The universe goes inside that big white space. Where else can the universe go? Every object needs something bigger to contain it.

Think about it. The oceans are **contained by the Earth and its atmosphere**. The Earth is **contained by our solar system**. Our solar system is **contained by our galaxy**. Our galaxy is contained by a huge group of galaxies. This huge group of galaxies is contained by a larger group of galaxies. Keep going, and eventually **all galaxies and groups of galaxies are contained by the universe.** What's outside the universe? What contains it? Maybe it's a space with a bunch of universes "floating around." But something has to be outside that group of universes. Something has to contain them.

Part Two

What contains all the universes "floating around"? Eventually, there has to be ONE **really, really big thing** that **contains all the things** we talked about. Because **everything needs something to contain it.** Once you get to that really, really Big Thing, that really, really Big Thing still needs something to contain it, too. But what can contain the Big Thing? Well, a Bigger Thing. But then we need something to contain that, too. We would need **endless** Bigger Things to contain each smaller Bigger Thing. It would go on forever. Maybe that's what happens. But we're left with our original point. **Everything needs to be contained by something.**

So if we have endless Big Things and Bigger Things, what can contain them? Nothing.

Nothing is the **only thing that can contain all the Big Things and Bigger Things**. This is where it gets a bit difficult to understand, but if Nothing is containing all the Big Things and Bigger Things, that makes Nothing a **real thing,** right?

Yes, it makes Nothing a real thing. But it's the **Final Thing** and the **Last Thing**, because **nothing else can be bigger than the thing that contains Everything**. Read that a couple times until it makes sense. So if you have One Final Thing that contains Everything, what happens if you get rid of that One Final Thing? **Everything disappears.** That's because everything needs placement. Everything needs some bigger thing to contain it and **give it a place to exist.** That's what the One Final Thing does. **It gives all the Big Things and Bigger Things a place to exist.** You can't get rid of the One Final Thing, because if you do, there's no place for anything to exist.

Part Three

So then why is the One Final Thing also just only **ONE** thing? Well, if there were a second thing **equally as big** as the One Final Thing, wouldn't you need Something Even Bigger **to contain BOTH things?**

Whenever you add another thing to the Final Thing, it makes the Final Thing **not** the final thing anymore. And then **that thing,** the thing **that used to be the Final Thing,** now needs **something to contain it.** Just like everything else, **it needs a place to exist.** You can do this forever. But eventually there needs to be an end, because all things need a place to exist. So there needs to be **something that contains everything.** That's what Nothing is. It contains Everything. **It gives everything a place to exist.** Nothing is also ONE Thing, because if it was more than just One Thing, it would need something else to contain it and give it a place to exist, right?

That's why Nothing has to be One Thing. **It's the end.** There are no more Bigger Things outside of it, because again, **if there were Bigger Things outside of Nothing,** then you would **need an Even Bigger Thing to give them a place to exist.**

Part Four

Now, why are YOU the **same thing as that One Thing?** Why are you ONE Thing? Well, what happens if you somehow become separate from One Thing? That would make **two things**, right? If that happens, then those two things need something to contain them, right? They need a place to exist. That creates a **third thing.** If a third thing is added to give those two things a place to exist, it forces us to start over. The whole process of adding things **never ends**, until you have One Final Thing. Eventually, **there has to One Final Thing, and everything has to be part of it**. If everything is not part of the Final Thing, **then you would need something else** to contain whatever is **not part of that thing** and the **first thing that used to be the final thing**. In other words, **you have to be part of the Final Thing**, or it's not the Final Thing.

redrocklove - "One way to prove One-Thing"

Hi all, This is a reply to a post in r/JohnPaolucciTeachings that walks through an indirect proof of One-Thing using contradiction . I've included a partial quote from the OP and some additional context that might be useful.

> Q: Nothing he said before talks about how or where we got the power to command the universe. There is nothing that says why or how simply because I am “One-Thing” that I can suddenly change things. Humans are similar but that does not mean I can affect every human with a single thought. Oxygen is invisible and all-pervasive. Does that mean that oxygen is manifesting itself money too?

Maybe it would help if we talked about your understanding of One-Thing. Do you see how John arrived at two or more things needing a third thing in order to be? You really have to prove that to yourself one way or another for this to make sense. One way you could do that is through contradiction. In that case, we could assume two things exist in and of themselves and that they **don’t** need a third thing.

Let’s start with the premise that two **separate** things exist: thing1 and thing2. So we are on the same page, separate means that they are two **distinct** things, **apart** from one another.

Now, we are assuming the sum total of existence is thing1 and thing2; since this is a proof by contradiction, we’re assuming that there is nothing else (i.e. no backdrop/third thing/field). How is it possible then that there are two separate things if there is nothing else to define their separation? Are they overlaid on each other so that they are actually one thing, or maybe structurally one but with some sort of dividing line like a bar magnet with a north and south pole? That would all just be word play on what it means to be separate, which we’ve already defined as apart from. Could we say that thing1 is “over here” and thing2 is “over there” but nothing exists around or in between them? We can’t say that “non-existence” is between them since that would ultimately just be another way of saying that there exists no division between thing1 and thing2, which contradicts our initial premise that they are separate (plus, it doesn’t make sense to say non-existence exists).

Saying that thing1 and thing2 are separate immediately assumes some mediating third thing - the statement “two separate things exist” necessitates there being a way for them to be separate. That “way for them to be separate” is the third thing - some backdrop that enables the possibility of separation. That, however, contradicts our premise that there is no third thing, so the premise must be wrong.

Also, we should make sure that we are on the same page regarding the meaning of all-pervasive. Let’s move away from the thought experiment and go back your statement on the physical world about oxygen. Oxygen - let’s even say air in general, which is comprised of multiple elements including oxygen - is not all pervasive. If you zoom in at the molecular level, there is a space between the molecules where there are none of the atoms that comprise air. There are also **separate** components (subatomic particles) that make those up. Therefore, air is not all-pervasive.

In fact, there is no physical thing in existence that is all-pervasive. All physical things (the particles and subatomic particles making up air in the above example, along with everything else) emerge from fields, which are non-physical, though "they" are all-pervasive. Here’s a video that was posted on this subreddit a while back that talks about this.. Physicists refer to quantum fields (multiple) but that is, by necessity, just a way of

representing their multiple properties mathematically. Since these fields are each all-pervasive, they have to ultimately reduce to one, unified field (regardless of whether or not we can somehow mathematically describe it as one field).

So, space/time/matter/energy (everything that we know or can possibly know via experience and the scientific method) all come from this unified field that is no thing, but hosts all things. Here's the key: this underlying reality of one thing from which everything seemingly emerges as perturbations or vibrations is, by necessity, one thing. You can apply similar logic to this as was done with the above proof (e.g. let's assume the field was not one thing, what would that mean? Etc...). Does this make sense - how something that is all-pervasive is blind to scale and dimensionality and, completely comprising every apparent thing, is actually one thing in and of itself?

Also, does it make sense that being one thing from which the very concept of dimensionality arises, *this field isn't just a very big thing that we are a part of*? You can't possibly verify with your senses that this is the case. You can only understand it conceptually. It is analogous to a dream - you can dream a vast universe of infinite expanse, or maybe have a dream that takes place entirely in a small house. In either case, you are both the entire dreamscape and the dream avatar with your particular dream point of view. You experience yourself as separate from other things in the dream, but you are the whole thing, no matter how apparently big or small - the experience of dimensionality in your dream is a mere illusion. Again, in this analogy, **you are the whole thing, the One-Thing from which the entire dream (dreamer, dream avatar, dream scenario) emerges.**